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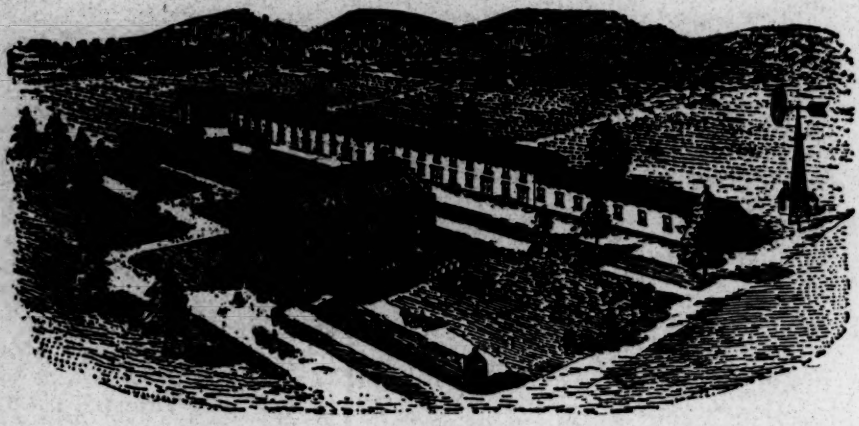

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THE ECCLESIASTICAL REVIEW

VOLUME 105.—SEPTEMBER, 1941.—NO. 3.

THE PULPIT KEEPS ITS APPEAL.

RADIO has demonstrated the fondness of people for the spoken word. The hours which the Athenians spent listening to their dramatists and sophists have ceased to astonish us since we have seen how the radio can enthrall the ear with interminable talk. Instead of saying "What's new?" like the loungers around the Acropolis, we switch on the radio and start twisting the dial.

This only confirms a fact which was always in evidence. There was the capacity of evangelicals for longwinded preaching and the perpetual patter of the revivalist. Or a street vendor displays his tawdry wares and in no times attracts a goodly congregation from all walks of life; most of whom haven't the slightest interest in his merchandise but stand around just to enjoy his artful spiel, not to mention his even more artful fade-out when a policeman comes in sight. Carnival barkers, masters of ceremonies, political spellbinders, after-dinner speakers and bus tour guides have always known the avidity of our species for talk. Have something to say together with the knack of saying it and you will not want for an audience. Lecture halls are being continually filled by nothing more than a British accent. Think how religiously the Rotarians gather every week to hear someone talk, and they are honorable men. A priest in the Cleveland diocese took a set of Mass vestments and the Missal before a Rotary group and succeeded in holding their interest. If nothing else, the kaleidoscopic colors of the Missal markers and the unerring ease with

which we flip over huge clumps of pages would keep an audience fascinated. Before a small intimate group the Missal was an excellent "attention-getter," and apparently the priest made good use of it, showing how quintessentially Scriptural is the religion of the Catholics, the Christocentric genius of Catholic piety, the concise practical quality of the Church's prayers and so forth. The Rotarians probably thought a lot better of the Church after glimpsing the charm of her liturgy; they were meeting her with her best foot forward. Anyhow the experiment was an acid test of people's fondness for talk, especially if it is instructive.

Father Daniel Lord is said to stress the need of being informative nowadays rather than argumentative or oratorical in our preaching. The mind is an indefatigable tourist and the Catholic Church is one of the wonders of the world, the very thing no tourist wants to miss hearing about. Unfortunately some of us are disputatious by temperament and cannot state that two and two are four without working ourselves into a controversial lather or essaying Websterian flights of oratory, where a plain matter of fact statement would probably be more effective. Argument engenders argument, whereas you cannot shoot a man for merely telling you what he believes. We forget that people generally have not had our training in formal logic and therefore have little if any appreciation of its cogency. Indeed we forget how little formal logic counts for in our own daily thought. How many of us would like having Aristotle or Thomas Aquinas scrutinize our ordinary conclusions and opinions? Not that we suspect them of being downright "non sequiturs," but that we doubt whether they could be put in severe enough form to satisfy the author of the *Organon* or *Summa.* Whence it would seem that ordinarily we do not arrive at our conclusions by the straight and narrow path of formal logic but are rather persuaded that such and such is so. An apologist accordingly could glean invaluable hints from tracing the genesis of his own sentiments; he might be astonished to find how small a part was played by formal argument. Newman told of a child in Ireland who silenced two Anglican divines by reciting the penny catechism in reply to their questions. A man can be simply informative in his speech and

remain withal as meek (and also as astute) as Moses; and meekness turneth away wrath.

The present bishop of Wheeling is of the opinion that the time has now come for us to preach Christian doctrine as the Apostles preached it, as if the world were hearing it for the very first time, ignoring the existence of the sects and all the captious pettifogging objections of religious controversy. If our hearers want to come to us in private and discuss justification by faith alone, the Branch Theory or Alexander VI, all well and good; but we would suffer no red herrings in our public discourse. Refutation is a thankless business, and for one that it interests there are hundreds whom it bores. Besides it is only the church-going Protestant who is conversant with the moot points, and his race is vanishing. I suppose the lecture one hears at the New York city planetarium contains some controversial matter, points that are contested among astronomers, but one would never gather as much from the bland affirmations of the popular lecturer. As a result one enjoys the lecture, gets interested in the firmament and, as often as not, becomes a confirmed star gazer. The Catholic Church can be made as interesting as the firmament, and Francis of Assisi, to take an instance at random, is as fascinating as any star.

Some of us at times get downcast about our preaching, imaging that the people would rather we did an about-face after reading the Gospel and hustled on with the Credo, that Catholic doctrine is old stuff and has lost its interest for them, or that only a fellow who is entertaining or has a superheterodyne personality can hope to win favor with a congregation. Much as people might desire shorter announcements, there is no evidence of their wanting a moratorium on preaching; on the contrary they complain about the lack of it.

Lately in a secular magazine an article setting forth the writer's reasons for attending church listed preaching as the chief attraction. The writer did not insist on the preaching being especially talented or polished as long as it was religious and spiritual and lifted his thoughts for a bracing spell above the crass concerns of daily life. We may assume that his number is legion, particularly among Catholics. And his point about preaching being spiritual is well taken. Our consciousness is so saturated with current events these days that it is difficult

for us not to advert to them in the pulpit. Then there is all the ruction about social reform, in which a priest cannot but be interested. But I wonder if there are not a lot of persons who come to church in the hope of getting away for a while from the clatter of the news presses, from wars and rumors of wars and the clangorous crusade for a better social order? We weary at times of the columnist mentality with its topical interests and everlasting panic about ephemeral things and long for the transcendental outlook. We lay aside Pegler, Clapper and Boake Carter and reach for Gilson, Maritain or Adler. If the Scholastics do nothing else they prevent our minds becoming slap-happy from reading headlines. But people generally haven't this gracious recourse, and many of them look to the pulpit as to a bomb shelter of spiritual poise whither they may retire from the bedlam of secular events. The last thing they want to hear are patriotic appeals, specifications for a just war, or the social question with its banal economic overtones. As far as they individually are concerned, these problems lie in the domain of practical statecraft and will receive a secular treatment in any case. The ideal preaching today, I fancy, is the sort the early Christians enjoyed, when the pulpit preached religion pure and simple, centered the thoughts and hopes of its hearers on Christ and let the rest of the world go by.

Personal magnetism is not necessary to a preacher, provided he has animation and human sympathy, and does not make a perfect scold of himself. It is true that there is a feminine type of listener of both sexes who looks for something in the preacher himself to gurgle over rather than in his preaching. A young man who sat at the rear of the church was asked by his pastor whether he had been able to hear a certain missioner. " No," said the youth, " but I didn't need to. His eyes preached a sermon all their own." It would be interesting to see a written statement of what those big lustrous orbs said; let's hope it was sound doctrine. A priest is disgusted by that sort of encomium, knowing that in the matter of eloquent eyes the Hollywood glamor girls have it all over us. If Freud did nothing else worth while he made us preachers skeptical of any devotion which has us personally for its object instead of our doctrine. When we consider the momentous import of the truths we preach and the everlasting weal or woe of souls which is at

stake, we almost wish we could eliminate ourselves entirely from our preaching, lest the personal equation in any measure distract the audience from the matter which we would forcibly bring home to them. After hearing a fine symphony orchestra render one of the masterpieces we leave the hall in a mood of enchantment, our thoughts intent solely upon the music. Doubtless nothing would please Toscanini more than to have a listener say after a concert that he had never before realized the power and beauty of Beethoven's music. Substitute the Gospel of Christ and you have the perfect compliment for a Christian preacher. As Saint John the Baptist phrased it: "He must increase, but I must decrease." In our own eclipse lives the splendor of our preaching.

As for Christian doctrine being stale, that is up to the preacher himself. As long as the truths of Faith retain their savor for him he is likely to communicate that savor to his hearers. For whom would doctrine be more apt to prove old stuff that for priests? Yet these are among the most ardent listeners to the foremost Catholic preachers in the country. They are certainly not preaching novelty, but their presentation is always fresh and spirited. One of the most effective sermons on record was that breathless account which the Samaritan woman gave the townspeople of her meeting with Christ at Jacob's well, and doubtless the poor thing was lost sight of as the crowd rushed out to meet Christ. Good preaching has something of her animation, which comes of the preacher in his private reflections having seized some point of doctrine as if he were learning of it for the first time. The glow of discovery is still upon him when he goes into the pulpit, and the audience are captivated by the vibrant sincerity and earnestness of his remarks. Sometimes an illiterate fellow who has just gotten religion will take upon himself to preach along the street, and a passerby will find himself drawn to listen by the sheer fervor of the man. This shows what Newman probably meant in saying that earnestness is the life of preaching. Judged from the classical standpoint the preaching of the Cure of Ars must have left much to be desired, but the earnestness of the man was literally terrific. If people hounded him to hear their confessions he had only himself to blame.

If we haven't the terrible earnestness of the saints with which to overwhelm a congregation's attention, we should at least try to engage it with a bright presentation, and a capital way to enliven a sermon is by stories and illustrations. If a great mind like Newman's, discoursing to an academic audience as in the Idea of a University, did not disdain the illustration, how can we allow ourselves to neglect it when preaching to an ordinary congregation, seeing that the Gospel itself is a tissue of illustrations? Much of Newman's charm resides in his illustrations. Rodriguez has a way of relieving a long siege of exposition with a chapter confirming the doctrine by examples; and very artless examples some of them are. Yet I have known mature young men, bachelors of arts no less, shamelessly skip pages of the exposition to get at the examples. Maybe they just wanted to unbend with a chuckle, but the fact remains that the stories attracted them while the didactic passages proved tedious. Numerous stories make a shambles of a sermon, but a few at judicious intervals are a fillip to waning attention. One can actually hear the audience sit up and begin again to take notice. With children of course you have to incorporate the doctrine in the story itself or you are lost, for once the story is ended they resume the squirming, their restlessness dashing in your face like the ocean surf, which is rather disconcerting. A confrere tells how he tried to make a parable of the Three Little Pigs: the wolf being the big temptations which will come along some day and devour the grace of God in their souls unless they house it in a strong character built of the various good habits. He adds, however, that though the children paid close attention to the story, oft told as it is, the moral was lost in the ensuing let-down.

However the same confrere seems to have had better luck at devising a parable on one occasion when he was preaching on mortal sin to a group of colored men. His regular sermons were not clicking, being probably not vivid enough for a warmly imaginative race who think in pictures and concrete dramatic situations. He remembered the pastor saying that the men of his parish were much given to playing poker, and he determined to highlight the sermon on mortal sin with a parable in their own argot. He started out with his usual treatment of the subject and after a while their attention went into a

tailspin; whereat he raised his voice and fairly shouted: " A man who commits mortal sin is like a fool in a poker game." Every face was suddenly fixed upon him as if he had rolled a pair of dice across the lectern. Taking up the slips of paper from the question box he affected to deal out a hand for the fool to play. One by one he took up the hand, calling out the value of each card. The game was deuces wild and the fool held five aces. Any man in the audience would have bet a year's wages on the probability of such a hand being tops. " If one of you were playing this hand," said the missioner, " your only concern would be to keep a big smile from breaking out on your face and to sit pat during the draw without scaring everyone else out of the game." Then he mimicked the fool playing the hand: his obtuse lackadaisical manner, the bantering talk of the dealer during the draw, telling the fool that there were still a lot of good cards in the deck, etc. Whereupon the fool tosses in the five aces and draws a hand without even a pair in it. The audience groaned, and the missioner thrust the harpoon into their consciences. " When you let yourself fall into mortal sin you are a worse fool than that. Your soul holds five aces: sanctifying grace, the friendship of God, the right to eternal happiness, peace of mind and preparedness for the judgment. But the devil comes along and tells you that there are still a lot of nice cards in the deck, and you toss away the five aces and draw a hand of rubbish."

A man will never enhance his own kudos preaching in such coarse homespun fashion as that. When you read a good novel you are so swept along by the plot that you rarely if ever advert to the fine craftsmanship of the author. A good story is as matter of course as life itself, and the human artificer behind the plot tends to be as forgotten as the Divine Artificer behind the universe. But there are times when a preacher has to relax his Ciceronian ideals for the sake of blunt effectiveness. My confrere would not say whether the parable was successful; but I imagine the poker adepts got his point. Maybe a lot of white folk would think twice before yielding to temptation if they looked at the matter in such a familiar light.

Father Pardow, one of the popular preachers of a generation ago, exemplified how well a man can preach when he sets his mind to it. If ever a successful preacher started from scratch

it was Pardow. From all accounts his voice and presence were the most ordinary. He must have had a good head on his shoulders of course, but it is the rare priest who hasn't. The Catholic seminary course is rough on the dullard. He had earnestness but, as Newman pointed out, any one who seriously considers the Four Last Things can hardly help having it. His sermons were probably the sort which do not read well in print, being essentially a *viva voce* development, with emphasis on the *viva*. His outstanding characteristic was that he dared to be as plain as the Gospel; which requires considerable courage in a preacher, especially if he has a reputation and is faced with a crowd who have come to hear eloquence, as they construe it, something in the grand manner. He developed a knack of homely illustration, likening Protestants and their neglect of the Blessed Virgin, for instance, to incubator chicks without a mother, or comparing tepidity to the lights dimming in a street car as it climbs a hill. That is homely rhetoric with a vengeance, as much as the woman turning the house upside down to find the lost groat or Christ comparing Himself to a mother hen. But isn't it precisely the level of the popular mind? Isn't it the level of our own minds, trained as they are? Our really heart-warming thoughts are usually couched in concrete form. Poetry is the most compelling kind of speech, and poetry gives to the airy abstractions of the philosopher a local habitation and a name. We speak of how the old Greeks knew their Homer as if it were something miraculous: it would have been a miracle if they hadn't remembered such a grand story told in such ringing phrases. Shakespeare has been largely absorbed into the popular tongue, and think how many Christians remember perfectly the matchless parables and ringing phrases of the Gospel. Newman defined a man of letters as one who has something to say and knows how to say it. No priest wants for something to say, since we are chock-full of doctrine. Pardow stands as a classic example of how sheer determination can forge an effective way to say it.

Our chief competitor today is the ideological soap box, and in some respects it is bound to have us at a disadvantage. For one thing there is the speed with which the mind can ingest an ideology; a single night's tutelage sufficing. And raucous tutelage it is! There is no such phrase as " sweetness and light "

in the soap box lexicon. The reason is not far to seek. Just as the delicacy of an oyster depends on its living in a shell, cloistered like a virgin's purity or a poet's vision, so the sweetness and light of the Sermon on the Mount needed the hard shell of Christian dogma to protect them. The Liberals blundered woefully when they smashed the shell of dogmatic religion. There are no longer sweetness and light but only bitterness and obfuscation. The soap box agitator uses a blitzkrieg rhetoric, bombing the ears of his hearers and disrupting the orderly processes of judgment. Moreover the soap box evangel employs lay preachers, and these have an initial advantage over the priest. A Catholic layman mounted the pitch in Columbus Circle one evening with his clothes rumpled and his face wearing a four o'clock shadow. He shrewdly apologized to the knot of listeners for his appearance on the plea that he had to rush over from work with barely time enough to snatch a bite of supper. It was an exordium that Cicero himself might have envied. It gave a cozy classless air to the proceedings. "Fellow workers," he might have said, if he wanted to be pompously proletarian," lend me your ears while I tell you what a Catholic believes about God." Most of us priests were born and raised proletarians, and many of us are as class conscious as any Marxist could ask. Because we wear a variant of the academic gown and turn our collars back front however, some of our own people tend to make strange with us, as if we could ever forget the social and economic woes of our own kith and kin. As Hamlet said: "'Tis not alone my inky cloak, good mother, nor customary suits of solemn black that can denote me truly." We come unto our own and our own receive us not.

In addition the demagogue can be as devious as he likes. He can exaggerate, misrepresent, travesty, bear false witness and all the rest. He can set up straw men and conjure up bogeys, all of which the priest is inhibited from doing. There is no place for untruthfulness, disingenuous rhetoric, sophistry or vicious personal attacks in the Christian pulpit. It is not by such carnal means that the Gospel succeeds. The Catholic priest must depend solely on the grace of God and the sovereign appeal of truth and sometimes, as in Germany today, he can scarcely do more than sit back and wait for heresy to run its course like a disease. After all, it is God's interests not his own

which he seeks to further, and he may not impugn the infinite holiness of Him Whose cause he champions. Besides it is God who must " give the increase " to his efforts, and the Almighty cannot be expected to set His zeal upon unrighteousness in any form.

Another reason why the quack doctrinaire has the jump on the Catholic preacher is that he appeals to the material interests of his hearers, and these lie at the surface of man's nature and need only a spark to kindle them. He does not call upon his audience either to exert their minds or mend their morals. He goes to morose lengths in dwelling upon the social and economic ills of the country, but is careful to give his hearers the impression that they themselves are in no way whatever to blame, being rather innocents abroad on the way to Jericho who have fallen among thieves: which is hardly the whole truth. Thirty years ago when we still lived in an expanding economy, when jobs were plentiful and our town at seven in the morning, at noon and again at six in the evening was a genial concert of factory whistles, there were some pretty wretched things to be seen by a boy who worked for a real estate agent and went around collecting rents Saturday morning. He came upon many a scene of squalor the root cause of which was as certainly not economic as it was certainly moral. When he heard his parish priest on the first Sunday of Advent read from the Epistle " let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy," he had a fair idea what Saint Paul was hitting at. He saw people move into decent houses and in a short while turn them into pigstys, if not all but wreck them; or he saw them ruining their health and employability by dissipation, and he knew that these evils were not chargeable to the capitalist system, iniquitous as it is, nor to be obviated simply by abolishing property and installing a dictatorship of the proletariat.

Human beings if they choose can make themselves miserable in spite of everything that systems and governments may do to stop them. But the Leftist spieler dare not say as much, for that would be implying to his hearers that even after the beatific new order has been created they will still have to exert their moral faculties and live soberly, justly and industriously in order to be really happy. If the bucket shop messiah ever did so far

forget himself as to talk like that, he would soon see from the chagrined look of the audience that this was not what they came to hear. They came to hear him ride his magic Marxist recipe for prosperity and happiness the way a witch rides her broom; to hear him tell how when the government has been overturned and the DuPonts and Rockefellers have been killed off, the last barrier to Elysium will have been removed. They want him to pander to their cupidity, but none of that guff the Catholic priest hands out about moral reform being integral to any sound program for a better world. That's just a smoke-screen for the depredations of his wealthy friends. 'Tis never in ourselves but always in our stars that we are underlings. A saying runs: " 'Tis not in mortals to command success; but we'll do more, Sempronius, we'll deserve it." It is not the business of the pulpit to tell people how to be prosperous, but rather how to deserve prosperity, above all things a prosperous eternity. In an age of rampant paternalism, however, people are liable to take amiss the notion that they should be morally deserving of Utopia, and that nature may be as loathe as nature's God to cast her pearls before a certain kind of being.

Our preaching can never have the glib allure of a soap box dialectic. You have only to note, for instance, the immense scientific care with which Saint Bernard formulated his concept of mystical love (cf. Gilson, *The Mystical Theology of St. Bernard*) to see how Catholic thought, with its speculative vigor and especially its genius for synthesis, differs categorically from the mental processes of the ideologist, using the term in the journalistic sense. Catholic doctrine is inescapably intellectual and freighted with ideas. There is a woodenness about an ideology which sets it apart from ideas. These are living things and grow in age, in wisdom and in grace. They thrive on observation and reflection. They would strike their hungry roots to the core of reality, and they intimately live with reason. They court examination and bear the deepest study. An idea is something to be discussed, an ideology something to be brandished like a club, which probably accounts for the cave-man propensities of many an ideologist. You can debate an idea but not an ideology, for the ideologist at once starts calling names. Ideas inspire sublime utterance like Edmund Burke's speeches, but ideologies only lend themselves to ranting. Dis-

course that is rich in ideas is usually placid. Bach who abounded in them had the gentlest of idioms, while swing music, without an idea to its name, is all brass and blare. Moreover when discourse is rich in ideas it is never foppish about form, which is then rather the incandescence of the content. Bourdaloue was called " logic on fire; " nor can you imagine Demosthenes higgling over form when composing his immortal Crown speech. But when art is impoverished of ideas, then appear wild experiments in verse forms. Epstein in sculpture and surrealist painting. One must lose one's life to gain it: an artist must lose himself and his technique in a great idea if he would find the immortal expression. Out of the fullness of mind and heart springs the masterpiece which needs no glossary to explain it.

Ideas stimulate thought while ideological dialectic chokes it off, for it is impossible to think if one must always be hewing to the " Party Line." A great idea like Newman's concept of a liberal education expands the mind, but the sodden dialectic of Marxism can only succeed in warping it. The ideologist repeats over and over again his monolithic formula, wearying us with his bovine iteration. An idea in the hands of a Newman however, admits of spacious development and proliferates into one glorious passage after another, with seldom any sameness or monotony. Someone has suggested that the collected works of the great Cardinal could be reduced to a few seminal ideas which took root and flourished in the lush soil of his genius. Anyhow, one shudders to think how bleak would have been his literary output if in youth his mind had been stunted with an ideology. Or try to imagine the dashing genius of Shakespeare being saddled with the crabbed Marxist explanation of life and history. Minds like these are nourished at the full and flowing breasts of reality and not by a sterile dialectic.

Ideologies are like slogans in their inane simplification of reality. Chesterton noted the widespread demand for the slogan, calling it a literary express train which carries those who are too lazy or dull to think for themselves. The journalist flourishes principally because of this demand for a *simpliste* interpretation. We must get " Inside Asia " in a volume and have the state of the nation served up piping with interest in a column. The Story of Philosophy and Outline of History must be crowded into an evening's double bill. If the thematic

material of a musical composition consists of more than a three or four note jingle we dismiss the composer as highbrow. The day's news must be headlined; magazine articles and even whole volumes must be predigested; the culture of the ages must be shredded into a fifteen-foot shelf of books; the slum problem and juvenile delinquency must be narrowed to the histrionic gamut of the Dead End Kids, and vast historical movements like the Crusades or the epic development of the American West must center around the sex interest. Perhaps the politician is to blame for our requiring this primer absence of complexity, since for him everything is either black or white, with never any shading. He is always either in rapture or panic, slinging mud or throwing bouquets. It is rather a reflection on the little red schoolhouse and the college diploma mills that the more we shell out the taxpayer's money on them, the simpler become the political slogans. Have the politicians taken the correct measure of American education? Shade of Demosthenes and his rich convoluted appeal to the Athenians to resist the Macedonian aggressor! What hours of torture the arts sophomore would be spared if only the immortal Tribune had just gotten up and beaten a turbulent tattoo on some slogan or other. It seems to be an axiom of politics that people should never be required to think. Tell them stories, preferably funny ones; hurl slogans at them until you drop from exhaustion; smear your opponent until even his own children run from him. If your audience are of the intelligentsia, give them a spuriously simple dialectic, but whatever you do, don't proffer them ideas or they will brand you as highbrow and you will never live it down.

The Catholic preacher cannot very well silhouette the Church's doctrine with a slogan or reduce religion to the cant phrases of the Oxford Group. It is easy to stampede the mourners benches with phrases like "Justification by faith alone; We are saved in His Blood; No Pope but the Bible; Moral Rearmament; When the roll is called up yonder I'll be there." Slogans are half-sayings and therefore *verboten* for the Catholic preacher, for they can lead the unwary into heresy, which he must avoid as a plague. He may not simplify Catholic doctrine to the inane level of an ideology or dialectic, since Catholic doctrine is neither inane nor simple, in the sense of being com-

prehensible by even a simpleton. Truth is delicate and tremulous balance, easily tilted into error. Catholic thought takes all reality for its province, and you cannot squeeze the sprawling cosmos into a catchphrase. The Mohammedan can hug his fanatically simple Monad, but Catholic Faith embraces the Trinity. The Lutheran can rhapsodize about salvific faith, but a Catholic must attend to good works as well. The non-Catholic social planner can toss off his radiant sketches of Utopia, but a Catholic thinker is given pause by the fact of original sin. The Communist can send capitalists in droves to the firing squad, but a Catholic is stayed by considerations of justice and charity. The Leftist can make a clean break with the past, but a Catholic must have an eye for tradition and conserve the best that has been thought and said in ages past. In short, Catholic doctrine is not as simple and consequently not as glib as the soap box ideologies.

On this account, as we priests know, it is difficult to receive a really stupid person into the Church; for even the penny catechism uses language so exactly, defines so precisely, poses such nice distinctions and contains such a rich and intricate reservoir of truth as to baffle a dull pate. One can expound Marxism in one lesson but not Catholicism. Monsignor Sheen spent ninety hours on the lively intelligence of Heywoon Broun. Any priest who has ever preached a week's " mission to non-Catholics " has known the futility of trying in that short time to handle adequately so large and manifold subject as the Faith. Anyone with a gift of gab can mount a soapbox and reel off an ideology, but the Church must needs license her lay apologists topic by topic, since even a single topic of Catholic doctrine like Grace or Justice can consume a whole year's teaching in the seminary.

Consequently the Catholic apologist is at a disadvantage alongside the Leftist spieler, and Catholic ideas lack the glib allure of Marxist dialectic. But they are the pearl of surpassing value just the same, and wise men are forever renouncing ideological cant to possess them. The simple tune of a popular song may suddenly captivate us and set us humming days on end; nevertheless we soon tire of it, especially nowadays when it blares from every loudspeaker. But a great symphony is a joy forever, and as often as we hear it we find a deeper loveli-

ness and meaning. Perhaps you exulted as a lad when first you listened to Beethoven's mighty Choral, and though now its themes are known by heart and you have heard it played many times over, you exult still more at hearing it in middle age. Catholic doctrine with its opulence of ideas is to the inanely simple ideologies what great symphonic music is to the jingles of Tin Pan Alley. We shall save ourselves many a bitter disappointment, however, if we always bear in mind that symphonic music is not noted for packing them in.

THOMAS A. FOX, C.S.P.

San Francisco, Calif.

PRACTICAL ZEAL.

ZEAL is a great virtue. There are two kinds of zeal, however, the wishful and the practical, and it might be useful to put in a word for the desirability of the latter variety. Wishful zeal is always devoutly anxious to perform a good work, but is very limited in finding ways to do it. It is strong in desires and devotion, but weak in energy and ingenuity. Practical zeal pursues the problem to a conclusion and discovers or invents a way to solve it. It is easy to distinguish between these two different brands of zeal, as they are readily recognized by their concrete manifestations. The mark of the first is symptomatic, notorious and classic, and in it we see an ingrained characteristic of the indolent human mind following its natural bent of taking the easiest way. It is lack of thought. This sort of zeal thinks a very little, for it always thinks of some well known, obvious, automatic and effortless means to solve the given problem, and when such means are not forthcoming, it promptly ceases to think at all. Turn the headache over to some Society, build a building, collect some money: such is the language of this kind of zeal. More times than not, no such automatic means of doing the work can be found, and the next step is to conclude that the work itself cannot be done. It is the very human mistake of being content to take the easy way instead of the hard way, but it is fatal to zeal. For it is quite enough to render wishful zeal sterile, or perhaps to demonstrate that it never was true zeal at all.

Practical zeal goes a step farther. When the means are not ready at hand and easily forthcoming—and they seldom are—practical zeal undertakes to search for the means, to discover the means, and if necessary to manufacture, create, or invent the means. The mark of this mentality is also classic. It is one single, solitary, simple, but very difficult thing. It is the process of thought. Thinking is the hardest thing that men do, and that may be the reason why we do so little of it. But it is the only answer to the problem of getting things done, and practical zeal instinctively knows it. So zeal sits down and thinks. And it thinks until the answer comes, and then it rises up and works. It is the hard way, but it is the successful way.

The Diocesan Convert Apostolate, as instituted in Brooklyn, is a successful system based on the kind of zeal that thinks. For the accomplishment of the purpose of the Apostolate, the diocesan-wide plan here outlined was devised and adopted. Certain parishes throughout the diocese were selected as Instruction Centers, each Center being under the direct supervision of one of the priests of the Apostolate as its instructor. To each Instruction Center several neighboring parishes were assigned as associate parishes. At the inception of each annual course of instructions the priests of the associate parishes are requested to exhort their parishioners to invite all interested non-Catholics, (particularly non-Catholic partners of mixed-marriages, and young people keeping company with non-Catholics), to attend the course at their designated Instruction Center on a designated date. They are further directed to explain and assure non-Catholics attending the instructions that they will assume no obligations whatsoever by their attendance. Catholics inviting non-Catholics to attend the instructions are also advised to accompany them to the first few instructions.

The priests acting as instructors at the Instruction Centers have been appointed by the Ordinary because of their enthusiastic interest and native ability for this special diocesan work. Allowing for the preeminence of God's grace, all agree that the personality, interest and talent of the individual priest are principal factors in bringing converts into the Church.

The work of the Apostolate has not curtailed or interfered with the priestly zeal and successful activity of individual parishes or priests renowned for convert-making. On the contrary, the program of the Apostolate has offered them a wider field of activity, as such parishes have been selected as Instruction Centers and the priests as instructors. There are forty-eight priests engaged in the work of the Apostolate at the present time.

The plans involve many other details of operation—careful methods, hard labor, much devotion—but the fundamental contribution was made by the man who did the original thinking, the pioneer who sat down and thought until he found the key to the plan itself. Without knowing who he was, it is safe to say that he is the real secret of the plan's success. Somebody was not satisfied to think of conversions as confined to the time-

honored ways of putting up buildings, collecting money, starting societies, and preaching in the street, so he went further and thought up a new way. And how did he do it? By the instinctive approach of the zeal that thinks, aided and abetted by the charity that thinks of the other fellow. That means by the simple but important process of studying the man he wanted to convert. He considered all his peculiar conditions, his state of mind, his inhibitions and fears, his likes and dislikes, his practical circumstances of family, business and social life, his free time, his geographic situation, and every other pertinent detail. He thus explored and determined exactly what his convert needed both practically and psychologically, and then it was comparatively easy to devise a way to give it to him. Keeping in mind the cardinal principle that any good system must make it *easy* for the convert, he made a plan that found the convert where he lived and facilitated his every step towards the Church. The response was like magic. The convert came forward because somebody had made it easy for him to do so by thinking out his problem in advance.

I think this means that somebody really loved the convert. Thoughtfulness is the manifestation of love, and it was the contribution of thought underlying this system that solved the convert's problem. Loving the convert he thought about the convert, and in thinking about him he sought a way to make things easy for him. Practical zeal means that where there is a will there is a way. And another manner of stating it is the axiom that love will find a way. This kind of zeal merges into charity.

Bishop Ford of Maryknoll via Brooklyn did the same thing in China when he evolved his system of conversions that is so strikingly similar to that now employed in his home diocese. He was surrounded by missioners who also wanted to make those conversions, but he was the man who made the problem his own to the extent of sitting down and thinking about it until he found a solution. That solution was arrived at by the same process of analyzing the mentality and the conditions of the man he wanted to convert. Bishop Ford studied every possible detail, from the particular moment when the farm work left his prospective convert most free down to the kind of vegetables he wanted with his rice. When his invitation to the

instructions finally went out, the first reaction of the hesitant convert was to say, " Why, this seems easy." It *was* easy. And it was easy because Bishop Ford had made it easy by thinking out every detail in advance with that in view. And after all, how could Bishop Ford, or any other man, hit upon a system carefully calculated to meet the exact circumstances of his prospective converts except by thinking it out? The only other possible way would be to have the system automatically presented to him in full panoply by a special revelation from the skies. At any rate the Bishop thought. And the converts came.

It is now time to disclose the secret involved in this sort of a plan. At first sight, the program outlined for both Brooklyn and China will seem very commonplace, and the average reader will immediately ask himself where is the evidence of any particular thought. The answer is that every separate step in the system is commonplace, and yet the system itself that carefully combines all these steps is a discovery. It appears a very simple matter indeed to institute a lot of Instruction Centers in a diocese, to invite people to partake of the instruction, and to provide priests to impart it; but what makes such a simple plan work? It even appears too simple, for it seems to reduce convert making to an effortless affair in which people have only to be invited in order that they may respond. This is in a measure true, and yet there is much more in the plan than meets the eye. Nothing that works so well can be entirely simple. The system actually is to some extent effortless and the people do respond to the invitation, but why are these two extraordinary facts realized? It is because the whole system is based on a very perspicacious and complete analysis of the exact situation that confronts us in the matter of convert making. To come to the real key in the plan, it is the peculiar character of the invitation. Certainly, it is nothing new to invite people to consider the claims of the Faith. But it is something new to shape and gauge this invitation in such a peculiarly satisfactory fashion that it will of itself meet the exact mentality of the prospective convert and elicit from him what appears to be a magic response. It is a fact that the mere issuance of this invitation is automatically resulting in bringing forward large bodies of prospective converts, both in Brooklyn

and in China, and there must be some reason for this. There is a reason. And it will be immediately apparent if we contrast it with the ordinary invitation that is issued from Catholic pulpits and by Catholic people in efforts to enlist interested inquirers for the study of the Faith.

Consider that the average priest or missioner is continually exhorting his parishioners to make some efforts to convert their relatives and friends, and consider the further fact that he invariably does so with little or no success. He does not stop to realize what a large order he is giving to the people in the pews when he makes such an exhortation. The Catholic who hears an exhortation of this sort can only conceive that he is supposed to go home and single out some individual friend or relative whom he must convince and convert by the force of his own reason and logic, performing the whole task by himself and producing a ready-made convert for the Church, signed, sealed and delivered. Apprehended in this sense, such a commission is an impossible order to give any man, even a priest. It is a vague and general command to do an impossible thing, put upon a vague and general collection of people. It does not go home to anybody. It is not practical and, of course, it is not often acted upon. On the other hand, consider the different character of the invitation that is given in the present system. The parishioner is asked to do an entirely different thing. He is told to perform the much simpler operation of conveying a definite message to his relative or friend, namely, that a course of instruction is opening in a certain place, on a certain date. This is easy to do, and because it is easy, he does it. It amounts to the mere transmission of a piece of news. It is an easy message to take; an easy message to receive; and an easy message to act upon; and it is the chief source of the success of this work.

Consider again, the definiteness of this invitation, the matter of the *set date* for a course of instruction, and the enormous difference this makes. If we stop to picture the state of mind of the people we are trying to reach, we can immediately see the difference between a general invitation and a definite one. These people are not already converted. They have no fully developed determination to become Catholics, or otherwise they would do so of their own accord. They may be described as people who have a semi-notion, a quarter notion, a tenth, a

twentieth, or a hundredth part of a notion, that the doctrine of the Church might bear looking into. Their slight interest is not a sufficient motive to impel them spontaneously to seek admission to the Church, particularly if the contemplated action is apprehended by them as involving a lot of trouble on their own part, as it usually is from the nature of the case. They will not suddenly galvanize all their faculties and proceed to make a definite decision to approach the strange Church and insist upon entering it, regardless of the cost to themselves. Anybody who understands the human fear of the unknown knows that this is too much to expect. To such hesitant minds, however, there suddenly comes an automatic invitation that facilitates the whole process. In the midst of their wonderment as to what it would involve to inquire further into the Church, they are suddenly confronted with a simple and definite invitation to the effect that the Church is staging a course of instruction in a definite place geographically convenient to them, at a definite time suitable to them, and for a definite period reasonably possible for them. This sweeps away the fear of the unknown. These same people may have been urged repeatedly to join the Church without ever doing anything about it. They are a great deal like the man who received the well known invitation to " come and have dinner with us *sometime*." No person will ever present himself to dinner in answer to such an invitation, as it is impossible to tell what he is getting himself into. A time chosen by himself might not even find the host at home. But if the same man is asked to come and have dinner on Thursday night, at 7: 00 o'clock, it is possible that he will be there. It is the definite invitation of a *set date* that clears the ground for the prospective convert and lets him know how much trouble he is letting himself in for, and this is the key to his response. It is exactly what he needs to know, and it is all that he needs to know—always providing, of course, that the spark of interest is already latent in his soul.

It is now obvious that we are speaking of prospective converts already slightly interested in the Church, and this brings us to the explanation of the prerequisite and essential background that underlies the whole system and makes its successful operation possible. Fundamental in thinking of any system of landing non-Catholics in the fold of the Church is the realiza-

tion that successful evangelization always involves two distinct operations. One is to sow the seed and the other is to reap the harvest. These are two entirely different things. One can exist without the other, and may even exist in perpetuity without the other unless some definite means is found to establish a connection between the two. In other words, it is possible to sow the seed for centuries and never reap a harvest at all. The sowing of the seed is the first necessary step, but it is not a complete recipe for evangelization in itself, and it may forever remain incomplete unless we add another definite step, namely, some specific means to reap the harvest. In the making of converts we must distinguish the two operations, for they deal with two very differently circumstanced categories of people.

Contemplate for a moment the situation existing in this country at the present time. Good seed has been sown broadcast up and down the length and breadth of America for a century. At first it was sown sparsely and under great difficulty, yet also with heroic human effort and plentiful irrigation on the part of God's grace. As years progressed, the sowing of the seed became at once more extensive and intensive, and a certain fruit began to appear in the changing character and atmosphere of the field of labor. The Church, at first the object of suspicion and discrimination, gradually assumed its place in the national mind as a powerful and benevolent religion that endeavored according to its own lights to give honor to God and guidance to men. As such it became widely respected, in many quarters genuinely esteemed. The improvement in public opinion proceeded apace, but it was not marked by any acquisition of actual converts to the Church. At the present day this favorable impression has been deepened and extended, and it is with gratitude that we rub our eyes to find the Church known and liked on an ever increasing scale. Many factors have contributed to this. There is the century of zealous work and good example on the part of priests and people, the strong solidarity of the Church on all moral issues, its marvelous performance in the field of organized charity, its special interest in the social and economic problems of the people, the striking pronouncements of the Holy See carried in our daily press, the high standards of the clergy, and last but not least, the arresting spectacle of the Catholic family, father, mother and children,

proceeding to the Church for Mass on Sunday morning. This is seed sowing, and a thousand other items could be added to the list. The gamut runs from Maine to California, and it includes every public activity and every private act on the part of devoted Catholic priests, religious and laymen everywhere. And it means that the germ of interest in the Catholic Church has been lodged in many hearts—in this family and in that city, in the town and in the country, here, there, and everywhere.

Thus there is no doubt that an enormous amount of good seed has been sown all over this country for a long period of time, nor is there any doubt that it is being increasingly sown at present and under very favorable conditions. Neither is there any doubt, however, that it has not so far resulted in a harvest, and we think the reason is because the practical means has not yet been added to capitalize on the seed sowing. We think that an enormous amount of good will exists towards the Church, but we also think that it will never result in acquisitions to the Church unless a further step is taken that will be gauged to crystalize the latent good will into action.

In seeking to capitalize on seed sowing already done or being done, it seems that there are only two possible approaches, and one may be termed the geographic assault, while the other can be called the selective appeal. Which of the two is the natural and logical follow-up to complete a program of sowing the seed? The situation we confront is this. By the nature of the operation, the seed has been sown broadcast over a wide area, without our knowing exactly in what specific localities it has landed with effect or precisely in what individual hearts it has germinated with fruit. All we know is that on reasonable presumption the good seed must have lodged in the hearts of many various individuals here and there, but we have no way of knowing who or where they are. We simply know they exist and we want to reach them, but we do not know where they live, and they do not come forward to tell us. And a further point we can be said to know is that it would be a miracle if they all happened to live in the very same locality and none in other localities, all in the same block and none in other blocks, all in the same family and none in other families. If a million New Yorkers are favorably impressed by the perusal of a papal encyclical in their daily press, will you know where

and how to put your finger on them? Another million have failed to be impressed, and millions more have not bothered to read the message at all. By what process will you differentiate these variously disposed minds, inextricably mingled as they are in the vast sea of a metropolitan population? These things cut across all lines, because they concern the individual response, and we cannot group these responses in special localities nor even by families. The husband is interested and the wife is not; the seed fell on good ground in Wicomico, and in Woodside it fell among thorns, while in Windermere it did not fall at all. In short, we can reasonably expect to find our interested people not concentrated in any one place but scattered all over the place, and it is with this in mind that we must devise a system to reach them.

Will it be the geographic assault? How can it be when nobody knows where to begin? Remember that we are talking about the follow-up of reaping a harvest, not the preliminary of sowing the seed, which is a different thing. The apostle who simply selects some given geographic area and launches out to make a frontal attack on it is doing a work more difficult and more important than any other, but he is essentially a sower and not a reaper. He is trying to create interest where it never existed, not to follow it up where it already exists. For there could be no more illogical and impractical follow-up to probe a latent interest than an approach that takes no account of where the interest is. After you have sown good seed in a diocese for a hundred years—and that is true of every diocese—to which geographic section of the diocese will you address yourself when you want to convert the people who have been interested by all this good work? If you pick out this county or that town, this section or that block, you may be selecting the very spots where no interest has been created at all, and at the same time missing the people in whose hearts a good degree of interest already awaits you. This is not to disparage such a piece of work, but simply to recognize it for what it is—a work unrelated to anything that went before. It is a piece of pioneering, not a follow-up. It is the finest, toughest, most apostolic, and most indispensable of all forms of evangelization, but it is essentially a sowing of the seed to create interest, and not a harvesting of existing interest. True, the

apostle of this type makes some actual converts, completing the whole job from the first removal of bigotry to the final consummation of baptism in certain individual cases, but for every man he actually converts he leaves nineteen others half converted. His work sets minds reflecting and stirs up interest all over the place, and the great majority of the people influenced by it are not his own fully disposed converts, but the large numbers of slightly disposed souls who could be converted by the addition of the proper follow up.

The system operated in Brooklyn and China employs a selective invitation designed by its nature to reach out and find anywhere and everywhere all those souls already slightly disposed towards the Church by the constant seed sowing that is going on. It cannot convert everybody. With those lacking any interest it has not the slightest chance. But it is the natural follow-up in the case of those who are interested, and they are legion. The great puzzle is where to find them, and this puzzle is effectively solved by the selective nature of the invitation that can range all over a diocese, finding its response in the hearts of the individuals who were unconsciously waiting for it; one in this family, another in that; one next door and the other miles away; one in the city and another in the country, and so on wheresoever the good seed may have fallen on good ground but remained doing its quiet work known only to God.

To understand the magic of the selective invitation it is only necessary to understand the convert it succeeds in selecting. We must know what he is and what he is not. Picture the condition of a man in whose mind some little seed of interest in the Church has been sown. Suppose that the seed lodged in his mind was very good seed, well calculated to influence him, to make a vivid impression on him, to produce a powerful effect in his soul. How powerful must this impression be if it is to be expected that it will make him suddenly, of his own volition and with no further simulation, decide to suspend his business activities, inconvenience himself and his family, brave the displeasure of his friends and acquaintances, cast off all his ancestral traditions, and seek out a Catholic Church to ask spontaneously for the instructions that will change his entire life, and all this when he can form no notion as to how much trouble it will involve, either for himself, his family, the priest, the Church, or

anybody else concerned? An impression that could be expected to galvanize a man into an action of this character would need to be something like the lightning stroke that converted St. Paul.

The actual situation is that men and women all over this country have received good impressions of the Catholic Church from one contact or another and that those impressions are lodged in their hearts, thus disposing them to a receptive mood as regards the appeal of the Church. However, these impressions have not the power of lightning strokes from the sky. The great rank and file of people in this category have no distinct or decisive notion as to the unique truth of the Catholic religion, and with all their good dispositions they still lack a sufficiently impelling motive to make them suddenly take the step of actually entering the Church. They have a certain attraction or a budding interest, varying in different cases, but in scarcely any case amounting to a strong and determining impulse. The field is well prepared, the seed has been sown, the germs of interest are lodged in favorable ground, and the stage is set for the actual production of fruit, but what is needed to complete the process of reaping the harvest is some further system to bridge the little remaining gap. The good impression must be changed into an impelling motive, before you will have a convert.

The way to effect this change is to make it easy for the subject to step from the one to the other. After all, the change must come in him, and we may as well make it easy for him instead of leaving it hard. So when we have reason to believe that large numbers of scattered people are so disposed as to be willing to consider the claims of the Church, it then becomes necessary to render it simple and easy, from the point of view of the practical demands of life, for them to effect actual entrance to the Church. In other words, we must discover and apply some practical system that facilitates and simplifies the actual mechanics of the steps they must be led to take—receiving the invitation, finding it easy, inclining to accept it, feeling no embarrassment, fearing no commitment, acting on the good impulse, coming forward, making their inquiries, receiving instructions, developing from a state of interest to that of conviction, deciding to enter the Church.

This is reaping the harvest. This is what is being done in Brooklyn. It is also being done in China. If the theory back of it is correct, it could be done in any place where the good seed has been, or is being, sown; and that means any place where there is either (1) a long established Church, or (2) a very active one. We do not belittle the seed sowing. It is of paramount necessity. It must pre-exist and it must continue to exist, for no harvest is ever possible without it. We cannot reap what we have not sown. But we can fail to reap what we have sown, unless we add the little operation that will give the good grain its final ripening and gather it into the barns.

MOST REVEREND JAMES E. WALSH, M.M., D.D.
Maryknoll, New York.

THE PARTICIPATION OF THE LAITY IN THE LITURGY.

In Theory.

CHRIST came on earth to re-unite man to God. As Head of the human race, the new Adam, He offered Himself in Sacrifice to God, and so removed the barrier of sin that lay between man and God, meriting for man the gift of union with God, the gift of Grace on earth, to be perfected in heavenly glory. But it was left to the free choice of every man to accept or despise this gift. As many as were willing, Christ united to Himself in a living union, a union living by a share in the divine life derived from participation in His Sacrifice. We can, with St. Paul, conceive this living union as " a new creature ", the logical completion of the Incarnation, the complete Christ.

This complete or Mystical Christ, the Church, carries on Christ's work of reconciliation. To all who are willing to come to her, she gives union with God by destroying their sins, and incorporating them into the Mystical Body of Christ. As the essential thing in Christ's mission is summed up in the phrase, " Union through sacrifice ", so too these words give the essence of the work of the Church. It is the same Union, and the same Sacrifice.

So do we see that the essential and central thing in the Church is its life of union with Christ through the Mass. The complete Christ offers itself in union with the sacrifice of the Head, and by partaking of that sacrifice, consummates its union. The whole Christian life is centered round the ideas of sacrifice and union, priesthood, victimhood and communion. And just as membership in Christ implies a certain sharing of the life of Christ, so too it implies a sharing of the sacrifice of Christ, of His Priesthood and Victimhood; as St. Peter said, " Be you as living stones . . . a holy Priesthood, offering up spiritual sacrifices acceptable to God by Jesus Christ " (I Peter 2: 5).

Now there are various degrees in this sharing of the High Priesthood of Christ, for our divine Head has willed that some take a more intimate part than others in His sacrifice. He has instituted three sacraments for the three states of the Christian life, three stages of membership with Him and consequently of sharing in His Priesthood; these sacraments give to the soul signs or characters which, as St. Thomas says, " Nihil aliud sunt

quam quaedam participationes sacerdotii Christi, ab ipso Christo derivatae " (S. Th. 3: 53, 3). Thus by Baptism, Confirmation and Holy Orders, Christ's members attain to successive degrees of sharing in His activity, and since this is essentially a sacerdotal activity, they become sharers in His Priesthood.

But this is not all. The character of Holy Orders gives a share in Christ's High-Priesthood that is specifically different from that given by the other sacraments. For Christ in ordaining that the continued sacrifice of the Mystical Christ is externated in the sensible rite of the Mass, instituted a visible and external priesthood with the high power necessary for this liturgical offering. In this matter we must avoid carefully the error of Tertullian and later heretics who so exaggerated the internal priesthood of the laity as to deny the powers of the external priesthood. Just as the laity are only teachers and apostles in a limited sense, so too, they are priests only in a limited sense. However, this participation of the faithful in Christ's priesthood is important, for from it we see that they have a definite part to play in the sacerdotal action of the Mystical Christ. This action, as is clear from what has been said, is performed chiefly and essentially in the sacrifice of the Mass, towards which everything in the Liturgy, and in the whole life of the Church, looks as towards a centre.

Now the part played by the laity in the sacrifice of the Mass is twofold, active and passive. They participate passively by the reception of grace, their bond of union unto Christ, for which they are prepared, as St. Thomas teaches, by the sacramental character. This character gives them also the " potentia activa ", by which they share actively in the Sacrifice (St. Th. 3: 63, 2). This is done by co-operating with the consecrated priest who performs the essential rite of the Sacrifice. The co-operation is primarily one of intention; the faithful unite themselves in will and intention to the priest at the altar and to Christ, by offering themselves along with the Priest-Victim of the sacrifice. As St. Ambrose put it: " Omnes filii Ecclesiae sacerdotes sunt, offerentes semetipsos Deo hostias spiritales ".

Thus we see that the priesthood of the laity is of its nature internal (Vide *Cat. Rom.*). But Christ and the Church have ordained certain externations of this internal priesthood, according to the need of human nature. The chief and principal ex-

ternal act is that of Holy Communion, instituted by Christ Himself, by which the faithful offer themselves, and are offered, to God by becoming united with the great Priest-Victim. They participate further in the Mass by taking part in the public prayers and actions connected with the Mass, insofar as the Church deputes them, and even by offering to the priest the materials for the sacrifice.

From what has been said, the participation of the laity in the rest of the Liturgy, the divine office, sacraments, sacramentals, etc. will be clear, for as Leo XIII stated: " Sacramentum Eucharistiae tanquam centrum existimandum est, in quo christiana vita insistit; ceteri pietatis modi demum in idipsum conducunt et desinunt " (*Mirae Caritatis*). Thus in an essay like the present, which can scarcely be comprehensive, we can study only what is central and essential, leaving the more obvious conclusions and applications to be understood.

In History.

From the very beginning the laity took their part in the public prayer of the Church. We read that " there stood by the cross of Jesus, Mary, His Mother ". Mary partook in a very intimate way in the sacrifice of her Son, as the holiest and most faithful member of His Mystical Body. And the faithful of the early centuries were not slow to follow her example, as we see from their practice of daily Communion. And from the earliest times we find the laity taking a large part in the public prayers connected with the sacrifice of the Mass.

It is not long, however, before we see the beginnings of a gradual change. Even half-way through the fourth century we find councils in the East condemning those who abstained from the reception of Communion. By the end of the century we hear the bitter plaint of St. John Chrysostom: " In vain is the daily sacrifice, in vain do we stand before the altar, and there is no one to partake: everyone that partaketh not of the mysteries is standing here in shameless effrontery " (*Hom. III in Ephes.*). A little later we hear similar admonitions in the West; in the North of Italy the author of " De Sacramentis " asks his readers: " If it is daily bread, why do you receive it but annually, as the Greeks are wont to do? Receive daily what will daily help you ". The frequency with which the laity partook of the

sacrificial victim declined gradually right down to the time of the Lateran Council of 1215. The decline is marked also by the gradual disappearance, in spite of repeated exhortations from various councils, of the offertory processions, by which the people had expressed their active share in the Sacrifice. And in place of the former eagerness to be present at Mass, lest absence should "cause the Body of Christ to be short a member", (*Didascalia* XII), the precept of attendance at Mass on Sundays had to be urged continually.

Why was it the laity lost to such an extent their lively sense of participation in the Liturgy? There seemed to be a certain change of attitude towards Christ, not, of course, a change in dogma, but rather in the popular emphasis on certain truths. Now we know that most of the early heresies attacked the divinity of Christ, reducing Him to something created or human. Even St. John had to emphasize the divinity of Christ against the Gnostics; later the fact had to be stressed against Origen that Christ was fully equal to the Father, against the Nestorians that the only person in Christ was the Second Person of the Trinity; and finally in the long and desperate struggle with the Arians, the divinity of Christ had to be emphasized again and again.

This necessary emphasis on Christ's divinity entailed a lack of emphasis on His humanity. Such a text as I Tim. 2: 5, "There is . . . one mediator of God and men, the MAN Christ Jesus", would hardly receive much emphasis, being so capable of an heretical meaning. Similarly the old doxology "Glory be to the Father *through* the Son . . ." was changed to "Glory be to the Father, and to the Son . . .". Now, as St. Augustine teaches, "Non mediator est Christus quia Verbum, sed mediator est secundum quod *homo*" (*Civ. Dei* 9: 15). Lack of emphasis on Christ's humanity involved lack of emphasis on his mediation, His priesthood. In the popular mind, Christ became no longer man's mediator, but man's God. Of course, the people knew He was both; they merely lost their former lively *realization* of Christ as their mediator or priest; and with the lack of realization of Christ's priesthood, they naturally forgot their own priesthood, their own share in the sacrifice of the Mystical Christ, their participation in the Liturgy.

This influence of Arianism and the early heresies lasted on. We know from our own sad experience how slow a heresy is

in dying, and how its influence will linger long after its death. The frequency of Communion declined right down to the 13th century, when the decline was checked and frequent Communion somewhat revived by the IV Lateran Council and the influence of the new orders. The Offertory processions continued their decline to the time of the Reformation, when they disappeared altogether. Finally, the part of the congregation in the prayers of the Mass seems to have been taken over by specialized choirs, more and more as time went on, singing a more elaborate and difficult style of music.

On top of all this came the Reformation, which was a direct revolt against the Mass and the priesthood. The reformers, imbued with the spirit of individualism, proclaimed the rights of every man to worship as he pleased, as an individual, without the intervention of other men. Let man, they said, go straight to God without all this priest-craft. Claiming that Christ had died once and for all, they attempted to destroy the notion of a perpetual sacrifice, and with it the essence of the Christian priesthood. And in destroying the notion of sacrifice and the priesthood, they naturally exaggerated extremely the position of the laity in the Church, since any man was as good as another.

And, of course, in refuting this heresy, emphasis was naturally laid on the divine institution of the external priesthood, with the internal priesthood, for the time, laid aside somewhat. As before, in the case of the reaction against Arianism, it is not a matter of official teaching, but popular emphasis, as it were, in spite of the official teaching. The Council of Trent desired that the faithful communicate at every Mass, and this desire was later more than once repeated. However, with the influence of Jansenism, a direct intrusion of the Protestant spirit into the Church, the frequency of communion decreased even more for a time, and the desires of Trent had no prospects of fulfilment till the end of last century, with the efforts of Leo XIII and Pius X.

It was at this time of the Reformation that the Offertory procession of the faithful finally disappeared; we know too that the part of the laity in the prayers of the Mass even decreased. The custom arose of people going to church not so much to assist at Mass, but to be at Mass and read their prayer-books while the priest said Mass. We could investigate and develop many sub-

sidiary causes of this attitude, as the development of printing and the dissemination of books of private devotion, disinclination to imitate Protestant services, and so on, but the chief cause seems to be this, that the reaction against the Reformation had shifted the emphasis in worship away from the people on to the priest, with the result that the people tended to become individualists in worship, instead of being socialists, all united into one social unit, offering itself through the sacrifice of Christ its Head to the Heavenly Father.

In Practice.

Now in our time the Liturgical Movement sets itself the task of restoring to the people their part in the Liturgy; their active part and their passive part. It concentrates on the Mass, the centre of the Liturgy and the Christian life, realizing that if all is well as regards the Mass, the other parts of the Liturgy will fit in automaticaly. It concentrates, too, on the laity and their participation in the Liturgy, since it is clear that little or no reform is necessary as regards the priests' part.

Now, as we saw in the beginning, the aim of Christ's redemptive work, and therefore the aim of the Liturgy, which is a certain continuation and completion of that work on earth, is to destroy sin and so to reunite man to God through Christ. This double purpose is achieved in the one act of sacrifice of the complete Christ, and so the chief part of the laity in the Liturgy is to do their part in that action of sacrifice. We saw that since the priesthood of the laity is internal, their participation is primarily one of intention. This intention of uniting oneself to the sacrificial action of the Mystical Christ can never, of course, be sufficiently recommended to the faithful; it is quite independent of assistance at Mass, for, as St. Leo said, the laity exercise their priesthood on the altar of their hearts. The Liturgy of the Church is continuous, " from the rising of the sun even to the going down, . . . and in very place, there is sacrifice " (Mal. 1: 11), and so, too, the internal participation of the laity in the Liturgy can be made at any time.

But man naturally cannot be content with what is internal, and so this internal priesthood of the laity must be externated. The first thing in this external participation is attendance at the liturgical sacrifice performed by the external consecrated priest, and so one of the important things in the liturgical movement

is the crusade for Sunday Mass and for more frequent attendance at Mass on other days. This is the first thing, but by no means the last. We should not be content with the faithful merely attending Mass, for they have an active part to play. As we said before, that part is chiefly fulfilled in the act of Communion. For we should remember that Holy Communion is an active as well as a passive participation in the sacrifice of the Mass, since the faithful thereby unite in the offering of the sacrifice being made united with God, holy and sanctified, through the reception of Christ. This twofold aspect of Holy Communion, the active as well as the passive part, is worthy of greater emphasis. Christ is the Eternal High Priest, and when He joins us to Himself in Holy Communion, He wants us to join with Him in the exercise of that eternal priesthood. So, we should endeavour to give the faithful this complete outlook on Holy Communion, and while exhorting them to frequent attendance at Mass, we should never tire of repeating earnestly that desire of the Council of Trent, that at every Mass the faithful communicate not only spiritually, but also sacramentally (Sess. 22, Cn. 6).

The faithful have a further participation in the Liturgy of the Mass at the Offertory. Of old, as we have seen, they used to offer to the priest what was necessary for the sacrifice, and we notice that what was ever, usually the greatest part, remained for the sustenance of the priest. Our money-offering, made at the Offertory of the Mass, seems to have only in view the second idea of the sustenance of the priest, and thus has only an indirect reference to the sacrifice. But the stipend offered for the celebration of Mass seems to have the same full significance as the old Offertory-gift. It represents the materials for the sacrifice, which then belongs in a special way to the offerer, and secondarily the sustenance of the priest. This religious notion of the Mass-stipend, when dwelt upon, does away with any idea of paying a price for the Mass, and affords the priest an easy approach to a delicate subject, which nevertheless has a very important bearing on the participation of the laity in the Liturgy. There has been of late an attempt made in some parts to revive the old Offertory processions. As we have seen, in theory the idea is all right; in practice, however, the success of this revival seems rather doubtful.

We have briefly sketched the part taken by the laity in the Offertory and Communion of the Mass; there remains the Consecration. In this the laity play no part, for the transsubstantiation is effected by the external priest alone as the specially consecrated minister of Christ. The laity co-operate only internally. This co-operation is best carried out by praying with the priest, using the Church's own prayers, for the majestic prayers of our Roman Liturgy have been comparatively unaffected by the vicissitudes of popular devotion, and give us beautiful and authentic expressions of true Christian piety. We note that this use of the Missal in those parts of the Mass reserved to the priest is really only a private devotion, since here the layman can do nothing in the name of the Church. We can say, however, that it is the best form of private devotion for the faithful during Mass.

There are, however, other prayers of the Mass regarded by custom and tradition as the parts of the congregation, to be performed by the congregation itself or by a special choir. The best and traditional means for the congregation or choir thus to praticipate in the solemn prayers of the Church is, of course, the Gregorian Chant. Indeed any other music here seems impractical as regards congregational singing. Thus it is that a very large part has been taken in the Liturgical Movement, by the revival of plain chant and the teaching of it to the people, especially through the children, in obedience to the command of Pius XI: " In order that the faithful may take a more active part in divine worship, let that portion of the chant which pertains to the congregation be restored to popular use " (*Divini Cultus*). Such a move needs to be carried out with flexibility and tact, in view of the difficulties involved, which, however, as the Pope pointed out, can certainly be solved by zealous labour.

One of the chief difficulties in face of the lay participation in the prayers of the Liturgy, is the fact that our Liturgical language is unknown to most of the people. This is an obvious bar to their active participation, and also to their passive participation, for which these prayers are meant to dispose them. The difficulty is got over to a certain extent by the use of vernacular translations, but this method by no means fully solves the difficulty. It is at best a makeshift, and not a highly successful one. There are two clear ways out; either have a

vernacular liturgy, or teach the people Latin. The first is not worth considering to any extent, since the prospects in this direction are very limited. The remedy, then, is to teach the people Latin. It is objected that this is impracticable. However, if we shake off for a moment our twentieth-century mentality, we see that it is quite possible and useful for a child who spends ten years or more at school, as most of our children do, to learn the rudiments of Latin. When we consider that the Liturgy, the chief source of sanctification for the faithful, loses much of its effect for those who are ignorant of its language, we see that the matter is sufficiently important. It is a matter of the sanctification of souls. Without this reform, the restoration of the chant to the people will certainly lose much of its good effect, and the tendency towards mechanical, unintelligent, parrot-like participation of the faithful will be difficult to check.

All this applies equally to that new development in Liturgical piety, the Dialogue Mass, in which the congregation take the same part in the prayers of Low Mass, as they do at High Mass. It is a practice that can be introduced successfully only with tact and care, and with due regard for particular circumstances. Though it is of itself a laudable custom, the judgment as to its practicability in any particular case is left to the Ordinary (Resp. S. C. R. 1935). Most of the objections heard against the Dialogue Mass apply with equal force against congregational singing of the chant, such objections as routine, distractions, lack of harmony and devotion, etc., and are dealt with on general Liturgical grounds. The only serious objection arises, as we have seen, from the ignorance of Latin. Something can be done in the meantime, of course, by vernacular translations and explanations, but the only complete and rational remedy is to teach children sufficient Latin to understand the Mass. Even their general education will hardly lose by it.

Beyond and above all these material observances, there must be in the faithful a " liturgical spirit ", a spirit to quicken and inform them, an inward sense of their own participation in the Liturgy, by which they, as members of the Mystical Christ, share in the glorious priesthood and victimhood of their Head, and so are made one with God through His sacrifice. As in all matters of education, a certain amount can be done with the grown-ups, but for complete and permanent results we must go to the chil-

dren. We must train a generation that will look to the Liturgy as the chief source of their piety, that will regard the Mass as the centre point of their daily life, that will, in a word, live to the full its supernatural life as members of the Mystical Christ. Thus we can win the world for Christ, since Catholic Action is but the logical consequence of the complete liturgical life of the laity. If we lay the sound foundation of true corporate piety, study and action will naturally follow.

Space forbids a study of the relations between the lay participation in the Liturgy and such things as church architecture, liturgical art, the position of the altar, the sacred vestments, and other things which have an important, though indirect, bearing on our subject. For in these matters many new ideas, suggestions and practices have arisen of recent years, not all of which are worthy of praise, being seemingly prompted in some cases more by a love of antiquity than an honest desire to foster the liturgical spirit.

For we can conclude on this note, that in this matter of lay participation in the Liturgy it is the spirit that is all-important, since the priesthood of the laity is an internal sharing of Christ's Priesthood; if this spirit is right, the externation of it cannot be far wrong, and with the exercise of due care and zeal, the faithful will participate in the sacred Liturgy as Christ and the Church mean them to, that thus they may become reunited to God through Christ our Lord.

D. P. O'NEILL.

Mosgiel, New Zealand.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE CATECHETICAL CONGRESS IN PHILADELPHIA.

His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, has invited the Seventh National Catechetical Congress of the Confraternity of Christian Doctrine to meet in his See city November 15 to 18 of this year. It is expected that many members of the Hierarchy and clergy will attend and take part in the program. In fact, the great attendance of clergy, religious and laity at the Los Angeles Congress last October gives promise of being exceeded by the numbers of delegates and observers who will be present at Philadelphia.

This growing Catechetical movement in the United States gives the Church sound reason for rejoicing. Although the Confraternity of Christian Doctrine has become so very prominent in our day we must not forget that it is no new and passing phase of religious activity. At the time of the Protestant revolt in the 16th century there was felt the need of some strong undertaking that would oppose the breakdown of Christianity and save the Church from further loss. God in His Providence answered the prayers of the faithful and the Confraternity came into being. In 1536 the zealous priest, Castellino da Castello had founded in Milan the " Schools of Christian Doctrine " for the instruction of children and unlettered persons in the fundamental doctrines of Christianity. Nine years later the Council of Trent (1545-1563) issued its Catechism and ordered the teaching of Christian Doctrine throughout the Church. Some years before the Council of Trent was closed a young nobleman of Milan, Marco de Sadis-Cusani, was sent down to Rome and united his efforts with those of other young men in instructing children and adults in the teachings of Christ. Under the Pontificate of Pius IV in 1560 the Society

of Christian Doctrine at Rome was founded. Marco de Sadis-Cusani was a disciple of Enrico Pietra of Piacenza, a saintly employee at the warehouse of the Bettini who left his business and became a priest associating himself with Saint Philip Neri in the work of catechizing. At first the Confraternity was made up of priests and laymen but under St. Pius the Fifth the association was divided into sections. Those members living in the world formed the Archconfraternity of Christian Doctrine with the center fixed by Paul V at St. Peter's. In February, 1610, the Sacred Congregation of Indulgences decreed that the Confraternity be erected in all parishes. Innocent XI (1676-1689) recommended the Confraternity likewise to all the Bishops in an encyclical of June 6, 1686. The present Center of the Archconfraternity in Rome, the Church of Santa Maria del Pianto, was granted to the Society by Benedict XIV (1740-1758). A strong impetus was given to the work of the Confraternity by other sainted leaders of the time, namely, St. Peter Canisius, St. Charles Borromeo, St. Francis de Sales and St. Robert Bellarmine.

Coming to our own days we find the saintly Pope Pius X in his encyclical, *Acerbo Nimis,* unifying catechetical instruction and promulgating regulations which were to be observed in all dioceses. He recognized the prevalent weakness in knowledge of the faith and foresaw what the results of such weakness would be, the chaos and unrest of our own time. Pope Pius X ordered: " In each parish the Confraternity of Christian Doctrine is to be canonically instituted. This, venerable brothers, do we prescribe and command by virtue of the Apostolic Authority." The new code of Canon Law (May, 1918) ordered that the Confraternity of Christian Doctrine be established in every parish (Canons 711—Part 2; 1333). Pope Pius XI in the Motu Proprio of 1923 *Orbem Catholicum* established the catechetical office in the Sacred Congregation of the Council. It is the function of this Office to regulate and promote catechetical activity of every kind. In 1926, a letter from the Sacred Congregation of Seminaries and University Studies emphasized the need of preparation in the seminaries for the giving of catechetical instruction later on; and in 1929 the same Congregation ordered that a special class in catechetics be given to the students of Theology in every Seminary.

The Encyclical on the Christian Education of Youth *Divini Illius Magistri* which came out in December, 1929, pointed out that the " true Christian product of Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the spiritual light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character." More recently (January 12, 1935) the Decree of the Sacred Congregation of the Council *Provido Sane Consilio,* On the Promotion of Catechetical Instruction, directs that: " in every parish . . . there shall be instituted—and before all others—in accordance with Canon 711, Part 2, a Confraternity of Christian Doctrine ". Our present reigning Holy Father, Pope Pius XII, in his encyclical *Sertum Laetitiae,* addressed to the hierarchy of the United States of America (November, 1939), singles out for praise, three Catholic associations of our nation: Catholic Action, the Marian Congregation, the Confraternity of Christian Doctrine. " Their fruits ", he says, " are the cause of joy and they bear promise of still more joyful harvests in the future."

In the United States the Confraternity of Christian Doctrine as a parish diocesan unit is of rather recent origin. It was established in New York first in 1903 under Archbishop Farley, later Cardinal. Pittsburgh formed the Missionary Confraternity in 1908. Bishop Molloy of Brooklyn in 1921 organized the Confraternity for the thousands of Catholic children in his diocese. In the Los Angeles-San Diego Diocese the Most Rev. John J. Cantwell started the Confraternity in 1922, in the parish form as we know it today, with Rev. Dr. Robert E. Lucey (now Archbishop of San Antonio) as its first director. There followed the formations in Santa Fe in 1927, and that of Monterey-Fresno about the same time. Bishop Edwin V. O'Hara (now Bishop of Kansas City) in his first Pastoral letter decreed that the Confraternity be set up in every parish and mission of the Diocese of Great Falls in 1930. Des Moines, Albany, Portland (Oregon) and Helena followed soon after. Today we find that as a result of a gradual growth, 103 dioceses in the United States have the Confraternity canonically erected. This is due chiefly to the zeal and generosity of the Bishops and the aid of apostolic priests appointed by them to guide the work in the different dioceses.

What are the aims of the Confraternity of Christian Doctrine? Briefly they are:

a. The religious education of Catholic elementary school children not attending Catholic schools, in vacation schools and school year instruction classes.
b. The religious education of Catholic youth of high-school age not attending Catholic schools, in suitable discussion groups and by other successful methods.
c. Religious Discussion Clubs for adults.
d. Religious education of children by parents in the home.
e. Inquiry classes for non-Catholics.
f. Religious correspondence courses.
g. Distribution of Catholic Literature, especially papers and magazines.

Active membership in the Confraternity consists of:

a. TEACHERS, trained lay catechists who will assist the priests and Sisters in catechetical work especially in religious vacation schools and weekday instruction classes.
b. HOME VISITORS, whose work is to make a systematic survey of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and to promote subscription to Catholic literature.
c. HELPERS, who will be asked to provide facilities for classes and clubs, transport teachers and pupils and assist with preparation of materials for religious vacation schools and instruction classes.
d. DISCUSSION CLUB LEADERS, who are to conduct religious discussion clubs for adults and secular high school students.
e. PARENT-EDUCATORS who will train themselves under parish direction in their important work of promoting religious knowledge in the child from its earliest years extending through all the school levels.
f. APOSTLES TO NON-CATHOLICS, who devote their time and means and energy towards bringing into the Church those who are not of the household of the faith.

Besides active members there are Associate Members made up of those who cannot take active part in Confraternity activities but who are willing to make a contribution for its support. All of these, both active and associate members, enjoy the

abundant indulgences granted to the organization by the Holy See.

The new life given to catechetical instruction must be regarded as a special blessing from Almighty God in these days of stress and danger for the faith. When we speak of the necessity and the benefit of having a Confraternity in every parish we do not mean to claim that no religious instruction has been given in our parishes before this movement started. We do realize, however, as Pope Pius X said, that the difficulties that have come upon Christianity today arise from a neglect of the catechist in fulfilling his duties toward the Church. In countries where even a great majority have called themselves Catholic (though they are the worst type of enemy because they are merely nominal) we find great anti-religious attacks and teachings that are opposed to the Church. It is evident that in these countries instruction in the Catechism was neglected. It was either not taught at all or it was poorly taught. Many of the hardships of every day life had their rise in the lack of proper religious instruction. The simple catechism was put aside, whereas: " To save the world from many crimes and social maladies, to save many poor misguided souls from the misery of their state, the short lessons of the Catechism would suffice " (Archbishop Cicognani).

It is not too late for us in this country to learn our lesson from the unfortunate conditions in other lands. Divine Providence has put at our disposal the means: the Confraternity of Christian Doctrine. We must boldly face the facts and admit that we are suffering from a leakage from the faith in this nation. A survey made in a normal city parish in the middle west shows that the loss is not so much among the poor as among the lower middle class people. In questioning these unfortunates it is quickly discovered and proved that they are ignorant of Christian Doctrine. The Bishops of the nation who are the official catechists have realized the dangerous situation and have been most anxious to see the Confraternity organized and bearing fruits in every parish. It is not for us to say that it is unnecessary or that it will not work—it has been ordered by the Supreme Authority of the Church and the necessity for greater, for more unified and fundamental religious instruction cannot be denied. Members of other religious so-

cieties in a parish may at first feel that if they join the Confraternity they may lose their identity. This is not at all true. There is no reason why other organizations cannot cover their religious program through the Confraternity of Christian Doctrine and so obtain the indulgences. At any rate the Holy See has called for the formation of the Confraternity in every parish before all other organizations. His Excellency, the Most Reverend Apostolic Delegate, in his talk at the Los Angeles National Congress, in 1940, said: "To secure greater and more effective results in whatever activities are directed toward making known the teaching of Christ—whether they be individual efforts carried on in the usual way, or whether they be larger or more elaborate undertakings—all should not only be connected and coordinated with the Confraternity of Christian Doctrine but be a part of it. . . . A greater and a better development is insured if the slightest danger is avoided of scattering energies or causing divergencies of viewpoint and if the work goes on under the experienced care and inspiration of the pastors of souls."

To aid in the unification of this vital work the Hierarchy of the United States in November, 1934, formed an Episcopal Committee of the Confraternity of Christian Doctrine. The members of this committee are the Most Rev. John T. McNicholas, the Most Rev. John Gregory Murray and the Most Rev. Edwin V. O'Hara. At the same time the Hierarchy established the National Center of the Confraternity of Christian Doctrine as a bureau of the National Catholic Welfare Conference. The National Center has a priest-director, a secretary and a small staff. It has no authority over the Confraternity in any diocese but is at the service of all. It acts as the medium for the exchange of ideas and helps coordinate the program activities.

In 1935 the first National Catechetical Congress was held at Rochester, New York. This was followed by other National Congresses at New York, St. Louis, Hartford, Cincinnati and Los Angeles. In November, 1937, the Bishops of the United States at their annual meeting requested the Episcopal Committee on the Confraternity of Christian Doctrine to promote regional Confraternity congresses so that the clergy, religious and laity who were prevented by distance or expense from at-

tending the National Congress might have the benefit of them locally and settle problems peculiar to each section of the country. In October, 1938, at the Fourth National Confraternity Congress held in Hartford the Confraternity Directors from ten Archdioceses at the request of their Ordinaries attended a special meeting to consider the possibility of putting the plan into effect early in 1939. Action quickly followed and six regional meetings were held in the Provinces of San Francisco (San Francisco), St. Paul (St. Paul), New Orleans (New Orleans), Milwaukee (La Crosse), Los Angeles (Los Angeles) and a college-sponsored one in the Province of Cincinnati at Fort Wayne. In 1940 other regionals were held in the Provinces of Baltimore (Charleston), Detroit (Detroit), Milwaukee (Milwaukee), Portland, Oregon (Portland), St. Louis (Leavenworth), Santa Fe (Denver), Cincinnati (St. Mary's College, Notre Dame). This year, 1941, regionals have been held in the Provinces of New York (Brooklyn), Los Angeles (Tucson), Cincinnati, Dubuque (Lincoln), St. Louis (Wichita), Portland, Oregon (Boise), Boston (Burlington). Two others will be held in October for the Provinces of New Orleans (Mobile) and Baltimore (Savannah-Atlanta).

The purpose of a National Catechetical Congress is primarily to dramatize the program of the Confraternity of Christian Doctrine. There must come out of it an inspiration to strengthen and increase Catholicism in our nation as a bulwark against the destroying forces of materialism, as well as the revitalizing of the faith in the lives of individuals. The results of the Congress to be held in Philadelphia in November will have a marked effect on religious education. The four days meeting will discuss the Confraternity program from every angle. Sessions will be held in the Bellevue-Stratford Hotel (Headquarters), Convention Hall, Town Hall Auditorium, the Little Flower Girls High School and the West Philadelphia Catholic Girls High School. His Eminence, the Cardinal Archbishop, has appointed as General Chairman, the Most Rev. Hugh L. Lamb, D.D., who will have working with him expert chairmen and their committees. There will be a solemn Pontifical Mass on Sunday at which His Eminence, Dennis Cardinal Dougherty will officiate. The sermon for the occasion will be

preached by His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States.

During the Congress there will be two mass meetings, one for Catholic High School students and another for adult laity. At the meeting for Catholic High School students these more fortunate young people through inspiration and teaching will have pointed out to them the part they can play now and must undertake later on in the parish Confraternity. At the other mass meeting, for adult laity, an appeal will be made for religion in the home, religion in the nation and a modern crusade for God and country. At a large session for alumni and alumnae of Catholic colleges, academies and high schools, their duty in relation to the Confraternity will be pointed out and they will be exhorted to choose their place in the parish organization. At a meeting for lay retreatants, men and women, sponsored by the men of Malvern, retreats will be discussed as a preparation for Confraternity leadership. The general session for the public on the New Testament will bring to notice the revision of the Challoner-Rheims version, the use of the New Testament in religion for discussion club work and an appeal to the laity to read the New Testament. At two meetings for the colored apostolate, the problem of the Catholic Church and the Negro will be discussed by Bishops, priests and lay people who are concerned in this important field. These meetings will show the relationship between the Confraternity and the Negro and how our colored lay leadership may be developed through the catechetical program. It is expected that these sessions will be very well attended both because of the large colored population in Philadelphia and because so many are acquainted with and interested in the great work of Mother Katharine Drexel.

In a session devoted to the organization of the Confraternity in the city parish the whole program will be considered in general; the difficulties will be noted and the remedies proposed where the initial activity in a parish is: vacation schools, school year religious instruction or religious discussion clubs. One of the more important sessions of the Congress will be that on Religious Vacation Schools. A great amount of good has been accomplished by these schools throughout the country. In fact, they have provided a special opportunity for the development of the Confraternity. They were launched as an experi-

ment in 1920 by Dr. Edwin V. O'Hara, now Bishop of Kansas City. Since that time, religious vacation schools have been established in nearly every diocese of the country. Last year about one-half million children were enrolled. At the meeting in Philadelphia the standard program for religious vacation schools will be discussed. There will be a talk on the teaching value of religious projects in vacation schools and others on the methods of promoting attendance and the place of arts and crafts in religious vacation schools.

At the meeting on Modern Means of Religious Instruction the question of the radio apostolate will be fully discussed. We know that we are not making sufficient use of this modern invention in the dissemination of religion. There will be a talk on street preaching which is now so popular in so many parts of the nation particularly in the middle west. The question of the effective use of motor missions will also be brought up for discussion. In the section on radio and motion pictures there will be an instruction and a demonstration of radio programs for children. It may be of interest to many to know that some thirty dioceses in the country are taking up with great success the young people's radio program that had its origin in Tucson, Arizona. In this same session will be given a survey of religious motion pictures and a consideration of secular motion pictures as a means of promoting respect for religion.

A very important part of the Confraternity program will be stressed at the session on Religion in the Home where it will be pointed out to parents that they have a very serious responsibility towards their children in the matter of instructing them in the faith and teaching them to live a Christian life. An appeal will be made for a return to family prayer in the home. There will be a large session devoted to adult discussion clubs which are the means proposed by the Confraternity to make our laity articulate in the faith. Here the procedure will be taught and a large group will take part in the actual discussion.

We need not be told that our nation is at present flooded with salacious literature, which has become a great menace to religion and to the moral fibre of our country. At a meeting devoted to the Distribution of Catholic literature consideration will be given to methods of distribution, pamphlet racks, the

supplying of literature through public libraries and the spreading of religious periodicals and books through a mobile library. St. Anthony's Guild Press of Paterson, New Jersey, has started this excellent work and the officials there hope for the day when each Bishop will have a mobile library in his diocese. At the session for the Apostolate to non-Catholics the problem of convert making in the United States will be taken up. An explanation will be given of the Brooklyn Convert League and the Jewish Apostolate. Here also will be discussed convert-making through the parish Confraternity.

A number of sessions of particular interest to the clergy are being prepared. One of the most important of these will be the problem of leakage from the Church. As was said up above the losses from the Church are being discovered in those groups that do not lack worldly goods in a marked degree. In this session, then, time will be given to the problem of leakage, its causes, and the question of a complete parish census on a diocesan basis. At a meeting on the Baltimore Catechism and New Testament there will be very interesting and profitable talks on the revision of both and the reasons for certain changes will be brought out and discussed. During this same period a religious education survey of the United States will be presented under the auspices of three departments of the N. C. W. C. Of great interest to the clergy will be the session on Liturgy in Religious Instruction where there will be talks on the Relationship of the Liturgical movement to the Confraternity, the use of the Liturgy in teaching the Eucharist, the community Mass and our duties, as Catholics, of living the liturgy. Plans are being made for a Clergy Luncheon at which over a thousand are expected to be present. Here the priests will be told about the extensive work of the National Catholic Welfare Conference and the Confraternity as it exists now in the United States. Besides the session on the city parish Confraternity mentioned above the clergy from all parts of the country will be interested in the meeting devoted to the formation of the rural Confraternity, the difficulties in promoting it and how they may be overcome.

Since priests will be especially concerned with the instruction of public high school students there will be a session on this problem. The importance of this work can be gaged from

the fact that 75% of our Catholic students in public high schools are receiving little, if any, Catholic instruction. An exhortation will be made to these students to live religion in their school lives and a demonstration will be given them of the discussion club method of instruction. Sessions on home visitors who are to aid in this work will be held at a time when priests can attend. Since the law of the Church demands that seminarians be prepared in the seminary to give fruitful religious instruction later on as priests, sessions on catechetics in the seminary will be held. Rectors and faculties from all over the country will be invited to attend, and they will discuss the obligation of preparing the seminarians and the course in catechetics they should follow.

One full day will be devoted to a religion teachers' institute. Content and methods on all the grade levels from first to twelfth will be considered. Demonstrations of the different methods will be given by at least one hundred prominent educators gathered from every part of the United States. It cannot be doubted that the results of this institute will have a far-reaching effect on the work of religious instruction in our different dioceses.

In the course of the Congress there will be taken up the matter of the contribution to the promotion of religion by Catholic college professors, students and graduates. It will be pointed out to these who hold enviable positions and enjoy greater advantages than others how it is possible for them (and necessary because of their opportunities) to be a great force in promoting the work of the Confraternity. A very great percentage of these people should make excellent lay catechists, and this fact will be emphasized in the Congress. A meeting of Catholic public school teachers has been arranged. In some of our dioceses magnificent results have already been obtained by this group but there are still many thousands who have not yet offered their talents to the Church for religious instruction. These must be appealed to, gathered in and trained as catechists to take active part in the Confraternity. Here is given to a specialized group the opportunity of fulfilling their obligation as lay apostles, derived from this participation in the priesthood of Jesus Christ through the sacraments of Baptism and Confirmation. The first regulation laid down in the letter of the

Sacred Congregation of the Council on the promotion of Catechetical instruction (January, 1935) states: "In every parish besides the Confraternity of the Blessed Sacrament, there shall be instituted—and before all others—in accordance with Canon 711 Part 2 The Confraternity of Christian Doctrine, embracing in its membership all who are capable of teaching or promoting catechetical instruction, *especially school teachers and those who are experienced in the training of children.*"

Two sessions of the Congress will be devoted to the religious care of Catholic students in secular colleges. The participants in these meetings will be made up of prominent Newman Club members and famous converts engaged in academic work. Methods for carrying on this work will be proposed and discussed. Time will be devoted to the question of proper texts and to a demonstration of the discussion club procedure.

Particular groups will be given every opportunity to show what they are doing and to invite consideration of their work by delegates to the Congress. At the session for the Blind, which promises to be most interesting, there will be a consideration of methods of instructing the blind and what the Confraternity can do for these unfortunate children and adults. A great portion of Catholic literature for instruction has been prepared according to the Braille system and much of this will be on exhibition at this session of the Congress. The problem of the deaf and hard-of-hearing is something perhaps many priests are not quite aware of. When we realize that one-sixth of our population is suffering from auditory handicaps we must conclude that something very definite must be done to avoid having these people deprived of complete religious instruction. At the session for the deaf and hard-of-hearing methods for promoting this work will be introduced. Capable priests interested in this problem will be present from many dioceses of the nation. Another special session will be held for the Mexicans of whom we have so many hundreds of thousands, especially in our great southwest and middle west. Priests, religious and laity who have been devoting themselves to this large group will discuss the question of instructing them and propose methods of giving them the care they desire and need.

As is usual in every National Catechetical Congress an institute will be held at Philadelphia for the Catholic Biblical As-

sociation of America. Scripture scholars from many dioceses will be present to take part in the Congress and to discuss their present and future work. Many of these have worked closely on the Revised New Testament which was published some weeks ago and is now being introduced into every Catholic home.

There will be a general conference (a closed session) for the Diocesan Directors of the Confraternity throughout the United States. This will be a very important meeting since these priests under their Bishops are responsible for the formation and promotion of the Confraternity program.

It is planned during this Congress to show some of the best motion pictures on the Mass which have been prepared in the East, Middle West and Southwest. Arrangements will be made to give an opportunity to the delegates to see historical Philadelphia and so revivify their patriotism if that were needed. Certainly those taking part in a Congress such as this could not help but have a great love of country. The best Americans are those who know God and serve Him unselfishly.

CORNELIUS B. COLLINS.

Washington, D. C.

BROTHERHOOD, UNITY, AND CHRIST.

A thought that might well be forced upon the mind of every thinking Catholic today is the place that Christ and His Church occupy in the world of which we are part. One glance will convince him that the only stabilizing force, both for the individual and for society as a whole, is the Catholic Church, the Spouse of the true and whole Christ. Even those outside the Catholic Faith acknowledge the tremendous weight and disinterested power attached to the moves for peace, justice and harmony which emanate from the Common Father of Christendom. They acknowledge, but do not understand. The Pope speaks. His voice flashes to the four corners of the world over press wires and the radio. A light shines in the darkness. There is a reception of the truth, a few reverberating echoes and comments of the newspaper world, and then darkness once again fills the heavens. There is no question asked about the source of these utterances, no reflection that perhaps there is a permanent power capable of fulminating the light of truth and

love always, that there is a reason why that central power of Christendom is thus capable. The world's failure to cope with and answer these basic questions is its own doom.

There is a danger that Catholics who live in the midst of that world may be infected with its indifference to God's definitely established plan and will for the salvation of souls and the well-being of nations. That indifference hems us in on every side. It is manifest in a general failure to reason to the roots of things, in indulging in personal inclinations as against God's revealed mind, in the easy acceptance and unguarded use of such expressions as " the Fatherhood of God " and " the Brotherhood of man ". This latter manifestation is but the outcome of the previous two. For such expressions, though radically God-given and perfectly susceptible of an orthodox interpretation, coming from the mouths and pens of non-Catholics are in most instances founded on an intellectual independence which concedes to the individual the privilege of choosing his own system of salvation without regard for the oneness of truth. The result is that one religion becomes as good as another; the least-common denominator being the " Fatherhood of God ".

Since actions spring from principles, and principles are rooted in the system of salvation, it is evident that morality also becomes manifold, with what disastrous results one need not point out. There is room for prudent fear that Catholic minds, by exposure to and association with this type of thinking and expression, may see life through colored glass and not through the white light of Jesus Christ's truth. Unwittingly they themselves may make use of the " brotherhood " language and engage in activities incident to it without realizing the full significance of their action in the light of God's revealed truth. It is only when such terms and endeavors are set in the clearly revealed background of God's plan of Redemption, and there clearly understood, that they can escape the censure of condemnation. Even then their application in actual practice will depend on a very prudent and discreet appraisal of the good and the harm likely to ensue. It is with a view to re-expressing God's plan of Redemption, and thus clarifying the question of the unity and brotherhood of man under God, that this article is written. No apology is made for beginning a fundamental question with a consideration of very fundamental truths.

At the very outset we must remember that a proper realization of God's plan of salvation cannot stem from the mind of man or from the individually preconceived notions of any group of men. God created the world and men. He sent His only-begotten Son into that world to redeem men. Therefore it is God's plan for the world and its salvation that we must inquire into, not man's. That sublime plan, with its roots in eternity and its flowerings in time, is unmistakably clear.

We have not here a lasting city. We were made for eternity. It was so from the beginning. God decreed to communicate a share in the divine life to man, the frail creature of His creation. Having by nature only one Son, by love He willed to have them numbered like the sands of the sea. But sin worked havoc with this divine plan at the start. Adam sinned, and we all in him. Then by a still more marvellous disposition God willed to restore His planned heaven of sons momentarily upset by Adam. His wisdom and love and mercy fashioned the mystery of the Incarnation. A first faint ray of this sublime mystery shines down the ages from that remote day when Adam sinned: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Genesis 3: 15). From this moment Jesus Christ, at least as far as man's knowledge of the mystery is concerned, is the center of creation, though only foreshadowed. There will be no man or woman, no moment or hour divorced from Him. No Patriarch, no Israelite, no pagan shall gain the eternal mansions without that Christ. However, although God did indeed grant salvation in the Old Testament only through the preconceived merits of His Divine Son; although it is true that the Old Testament has meaning only in so far as it points to Christ, still man's knowledge about the Christ, and specifically the knowledge of the Israelites to whom the revelation of God and the prophecies relative to His Christ were accredited and entrusted, was fragmentary, incomplete, and seen from afar as through a dark glass. Although it is true that from the beginning up to that fullness of time when the Incarnation of God's Son was a fact, Christ was, by aspiration and desire and by the Father's will, the cause of salvation for all, still, He was so from afar. The universality of redemptive means which is so evidently associated with Christ and the New Dispensation was not

particularly stressed in the Old Dispensation. Out of all antiquity only one nation, and that a comparatively small one, was chosen as a depositary of the salutary truths and special gifts of God, namely, the Israelitic nation: "I will be their God and they will be my people" (Leviticus 26: 12). The Gentiles, although not abandoned by Him, were nevertheless not admitted to an intimate knowledge of Him. Truly they were inexcusable for not having the essential knowledge of Him which implies His existence and attributes for "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made" (Romans 1: 20). By reason of this bond, namely the God-given light of reason, there might have been an externally universal unity of all men. In point of fact, however, outside of the Israelitic nation lack of knowledge of the true God was widespread. Hence for all practical purposes the discussion of the question of social unity, of a common brotherhood, must center in the Israelitic nation, the Elect of God.

What was the force and the power that made the Israelites one, that solidified them into a compact nation, that made them resist (though with oft-repeated defections) the encroachments of pagan nations and pagan philosophy? We must answer that it was the Messiah, the One to come. But again we repeat that the Messiah as the bond of unity was more in the mind and manifestation of God than in the actual lives of the Israelitic people. The Christ was to them indeed a bond of unity, but a remote one. More proximately and in their actual life as a nation Yahweh, the God of Abraham and Isaac and Jacob, was their central point of thought and act. "You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine" (Leviticus 20: 26). "I am the Lord, your God, . . . I will set my tabernacle in the midst of you, and will be your God, and you shall be my people" (Leviticus 26: 11-12). "If you walk in my precepts, and keep my commandments and do them, I will give rain in due seasons. . . . I will give peace in your coasts" (Leviticus 26: 3, 6). "But if you will not hear me, nor do all my commandments. . . . I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you" (Leviticus 26: 14, 17). God therefore,

or Yahweh, was the center of Israel, around Whom the Israelites gathered and were made one. Faith in that God of Abraham, an acceptance of His Covenant by circumcision, and the consequent acceptance of His commandments and laws, were the essential conditions of unity, peace, and prosperity, both materially and spiritually, individually and socially, religiously and politically.

Thus in the Old Testament it was proper and fitting to speak, without further qualification, of God as the bond by which men were brothers, were united and made one. To speak now, in the New Dispensation, of the unity of men in God, of men being brothers because they have God for a common Father, and to think that we have said all or even enough, is to make a most disastrous mistake. We are, it is true, the children of God because He is our common Creator, and in a higher sense because we are made in the image and likeness of Him, but in a final and complete sense we are His children now only because we believe in Jesus Christ. As Saint Paul says: "You are all the children of God by faith in Christ Jesus" (Galatians 3: 26). "For when the fullness of time was come, God sent His Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons" (Galatians 4: 4-5). We are sons of God only in Christ and through Him. "For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus" (Galatians 3: 27-29). If we are not all one in Christ Jesus, we are not one at all. We are many, like chaff tossed before the angry winds. Since Christ appeared on earth and redeemed us there can be no question of the unity of mankind without Him, whether that unity be conceived of as spiritual (and indeed this unity is fundamental and must be conceived of before we can speak of any other unity, since all others are based on the spiritual one and depend for their continuance and progress on it), or whether it be regarded as referring to the material welfare of man as a social being in the community or state. Christ is the necessary center of all. He is the unifying force, essentially so, of any social unity, either of endeavour or harmonious living. He is the cornerstone upon whom the whole well ordered and united

building arises. " You are fellow citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building, being framed together, groweth up into an holy temple in the Lord " (Ephesians 2: 19-21). In the same epistle, by another figure, the Apostle says what rings as a theme through the whole wonderful symphony of his writings: " And he hath subjected all things under his feet, and hath made him head over all the church, which is his body, and the fulness of him who filled all in all " (Ephesians 1: 22-23). Modern heresiarchs with their legions will say that Paul speaks only of the spirit and spiritual things, that the state, the world at large, with its complexity of human lives as they are lived daily, was hardly within the range of his foresight. It is the cry of the age, the most practiced twentieth century heresy. As sons of God in Christ Jesus we Catholics know that the principles of Christ permit no divorce of the social order and its stability from the spiritual. True to those principles, the Catholic Church has always maintained a subordinated but real interrelation and interdependence of the material and spiritual. With Saint Paul She affirms the existence of an hierarchical order in the world: " All things are yours . . . you are Christ's; and Christ is God's " (1 Corinthians 3: 22-23). Hence just as truly as all temporal things are ordered towards the spiritual, so reflexly the stability and harmony of the temporal order depends on the perfection of the spiritual order.

We admit, therefore, although sometimes in a much too platitudinous manner, that the acceptance of God's divinely appointed order is the indispensable condition of a restoration of the world to sanity and unity, but we must realize that in the process of that restoration we must not and cannot go to God simply through God. It is not sufficient to believe in God, accepting His natural law and extending it and interpreting it by private judgment. God has a very special plan for the world. We must accept that plan unequivocally with all its implications. We do not understand it if we think that we can go through God to God. *We must go through Christ to God.* For Christ said once and for all: " I am the way, and the truth, and the life. No man cometh to the Father but by me " (St. John 14: 6). Christ is the revelation of the Father. He is the

" brightness of His glory " (Hebrews 1: 3), the " Image of the invisible God " (Colossians 1: 15). So that now, " Neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him " (St. Matthew 11: 27). Christ, therefore, is not one of many means for peace and brotherhood and unity in the world. He is the one and only, the utterly essential means. The world cannot do without Him. What He says to individual souls He says with equal force to communities, to society at large, and to the nations " Without me you can do nothing " (St. John 15: 5).

Now, admitted that the acceptance of Christ is essential, let us go a step farther in this realization and understand that the acceptance must be of the Whole Christ, head and members. Just as we cannot accept the body without the head, so neither can we accept the head and reject the body. If we do Christ is divided. We cannot accept the historic Christ who is the head of the body, and reject the mystical, although real, body of Christ which is the Catholic Church.

History points with unmistakable clarity to the truth of these statements. In proportion as man, individually and socially, has accepted the whole Christ, i.e. Christ and His Church, he has enjoyed that measure of peace and happiness which is consistent with life in a strange and foreign country. In proportion as he has rejected them he has felt the loss of peace and happiness. As the saintly and learned Pope Pius X says: " The Church, while preaching Jesus Christ crucified, a scandal and foolishness before the world, has been the first inspirer and promoter of civilization; and She has spread it wherever her Apostles have preached, preserving and perfecting the good elements in ancient pagan civilizations, rescuing from barbarism and raising to a form of civilized society the new peoples who took refuge in her maternal bosom, and giving to the whole of society, little by little no doubt, but with a sure and ever onward march, that characteristic stamp, which still today it everywhere preserves. The civilization of the world is Christian civilization; the more purely Christian it is, so much is it the more true, more lasting, and more productive of precious fruits; the more it withdraws from the Christian idea, so much the more does it decline, with the greatest harm for the social good. . . . To restore all things in Christ has ever been the Church's motto, and it is especially

ours in the perilous times in which we live. To restore all things, not in any fashion, but in Christ; 'that are in heaven and on earth, in him', adds the Apostle: to restore in Christ not only what directly depends on the divine mission of the Church to conduct souls to God, but also, as we have explained, that which flows spontaneously from this divine mission, Christian civilization in each and every one of the elements which compose it" (Encyclical Letter to the Bishops of Italy concerning Catholic Action. *Il fermo proposito.* June 11, 1905).

More specifically, we can go back four centuries to the Protestant Revolution, a most fundamental aberration from God's mind and plan of salvation. Luther began by rejecting the unity of Christ's Mystical Body. He thought that he could cast away the body and keep the head. His act was tantamount to a rejection of Christ. If we will have Him we must take Him whole and complete. Succeeding developments have proven that the denial of Christ's Mystical Body has led to a denial of Christ the head. For to deny the divinity of Christ is to deny Him entirely. In our own day, the number of those directly or indirectly stemmed from Luther who deny or seriously question the divinity of Christ is startling. Luther, subjectively, may have imagined that by severing himself from the Catholic Church he was clinging more closely to Christ. Many Protestant theologians advance such an explanation of his system and thought as objectively true. Nothing could be farther from the truth. Christ was decidedly not the center of Luther's ideology, and even less is He the center of the ideologies of Luther's innumerable offspring of the last four centuries. Not Christ but man, the individual, is at the core of the Protestant Revolution. We need only cast a glance at the movements, nearer to our own day, which owe their origin directly or indirectly to Luther's parental defection. Rationalism, Modernism, and Liberalism have all, in their turn, tried to make little gods out of men, unaware that men cannot be gods but only like to God, and that, in the measure they are conformed to the image of God's Son, Jesus Christ. Four centuries of fundamental error and flagrant deviation from God's plan have paved the way for the havoc that we know in our own century. Men blast the very idea of God. Legions of them shatter the idea of God in practice by a life of indifferentism. God has permitted

it all to convince man, who would not see otherwise, that a world without Jesus Christ may go on indeed, but only downwards to destruction. He will make the world learn by experience that without Christ it can do nothing. By a lesson that is even now exacting a most fearful price He is demonstrating that rejection of His Son, the non-acceptance of Him as He is, head and body, leads to the practical rejection of God himself. A world without Christ inevitably leads to a world without God. Has not Christ with infallible truth told us so? "If you did know me you would know my Father also" (S. John 8: 19). And Christ's beloved Disciple added: "Whosoever denieth the Son, the same hath not the Father" (I S. John 2: 23). God will have His Son Jesus Christ the center of the universe, the unique Way. The world, individual souls and society alike, cannot go around Christ. It must go through Him.

The handwriting of History is on the wall. It should not surprise us that the modern wisemen and diviners with their legions cannot read the writing nor interpret it. For they have failed even to read and interpret that other writing of God that is clear and plain in His Sacred Books. Only the Daniels of God can read and understand both the one and the other.

ELMER A. MCNAMARA.

Rochester, New York.

ST. ELIAS AND THE CARMELITE CALENDAR.

In our day the Carmelite liturgy celebrates with the rank of a double major of the first class with a major octave the feast of St. Elias, the Prophet. The spectacle of an Order of the Western Church so honoring a prophet of the Old Testament, who, it would seem, is not yet dead, is one of those curious developments so frequent in the history of the liturgy. A few notes on this feast, therefore, may be of interest, and incidentally give a little insight into the attitude of the Carmelites toward Elias—a point of Church History not commonly understood.

The hermits on Mount Carmel, assembled in chapter in 1237, decided to migrate to Europe rather than allow the Order to be extinguished by the Turks. Some of the religious preferred to die rather than abandon the mountain sanctified by Elias; those

who did leave found comfort in the thought that Elias, too, had fled from his enemies. The Elian consciousness of these hermits is obvious. Transplanted to Europe, the Order effectively absorbed the Latin culture of the West, but it has retained many characteristics which witness its Oriental origin. Its liturgy, the last surviving vestige of the Rite of the Holy Sepulchre; its calendar, which insists on counting among the brethren of the Order a number of primitive solitaries of the Eastern deserts; the ascetical severity of its Rule; the contemplative and mystical nature of its spirituality; its tenacious veneration of the Mother of God—all these are very fibers of the Order's being, like exotic threads woven into the pattern of an Oriental tapestry.

Not the least of the Eastern elements of the Order is that, in common with primitive Palestinian monasticism, it claims the fatherhood of Elias the Prophet. The nature of this claim, ill-understood in Europe and sometimes conceived in too narrow a manner even by the Occidental sons of the Order itself, has led to bitter and prolonged discussions. Most of the traditional nonsense on the subject was definitely uprooted when the writers of the seventeenth century who tried to trace a material and lineal descent from the Prophet of Carmel felt the devastating hand of Papebroch. Whatever the evils of this controversy, which Pope Innocent XII was obliged to silence (1698), it had this good effect that the essential features of the Elian tradition were preserved for posterity at the time when there was danger that Papebroch's extreme and erroneous view of the Order's being founded by the crusader, Berthold, might prevail. Nevertheless, most Church historians have blindly followed the great Bollandist!

Today, Father Bartholomew Xiberta, O.Carm., with official approbation expresses the Order's attitude on its moral descent from Elias by appealing to the axiom that the spiritual reality of any Order, its moral unity, is founded in the consciousness of itself; the habit doesn't make the monk. The Carmelite Order has never felt such a consciousness in relation to the particular external adaptation it assumed in the twelfth century in imitation of the Latin Orders. It has, however, in every moment of its existence exhibited such a consciousness in regard to its descent from Elias.

Yet, despite all that Elias has undeniably meant to the Order, despite his being, together with the Blessed Virgin, the center of Carmelite literature and life, his feast was not officially decreed for the whole Order until towards the end of the sixteenth century. On the other hand, St. Eliseus, who played only a secondary role to that of Elias, was being officially honored as early as 1369. This is all the more puzzling when we consider that the cult of Elias, so ancient and widespread in the East, was also early known in the West. The catacombs have two frescoes from the fourth century of the fiery ascent. An Irish litany of the eighth century includes St. Elias. There is an extant fragment of a Mass in his honor from southern Italy about the end of the tenth century. The eleventh-century *Martyrologium Hieronymianum* includes the feast, and after the year 1080 there is abundant evidence of chapels, monasteries and hospitals dedicated to Elias, especially in Italy and Sicily. During the thirteenth century we see the veneration for the Prophet reflected in mediaeval art, in eschatalogical drama, and in the names of such prominent persons as Elias of Cortona, and Elias of Dereham and Elias of Trikingham, writers of the period.

It is, therefore, somewhat perplexing to find Elias, the Father and Founder of the Carmelite Order, omitted from its liturgy. The answer to the problem seems to lie in the fact that men take their deepest and most universal convictions for granted. Here, there can be no shadow of a doubt about the Elian character of the Order, or of the Carmelites' veneration for Elias. But it was so intimate and fundamental a part of the Order's spirituality that it never occurred to anyone to celebrate it formally in the liturgy. When the feast does appear in the Order, it is contemporary with the movement which aimed at a renewal of the spirit of Elias, cooled by the relaxations consequent on the Black Plague and the Western Schism. The feast thus had an ascetic mission, the importance of which increased with the Teresian revival outside the Order and with the later reform inside the Order. In the seventeenth century, when the acid of critical opinion bit into Carmel's sacred tradition of the fatherhood of Elias, the feast also took on a doctrinal importance as a symbol, together with the statue of Elias placed in St. Peter's, of the Order's contentions.

A Roman breviary of 1406 containing a Franciscan calendar list for June 17: *Raptus Helye prophete.* We would expect the Carmelites also to have this feast, but the earliest evidence of this found so far is the martyrology of 1480, where Elias is spoken of as "Prophet and Patriarch of the Carmelite Order," and Eliseus is called ". . . after Elias, father and leader of our holy Order." The date, Papebroch suggests, might have been selected because it was within the octave of Eliseus' feast (June 14). It is strange that the "Ascent" on June 17 kept its place so long, or should have ever been instituted at all, when the Eastern Church made so much of the same feast on July 20. At any rate, towards the end of the century the feast on June 17 was slowly growing in England, in Germany, and perhaps elsewhere.

The Mass of St. Elias appears for the first time as a votive Mass in the *Sanctorale* of the Carmelite missal of 1551, with the title, "Eliae Prophetae Fundatoris Ordinis Carmelitarum." The breviary for this year does not yet include the feast, nor does that of 1564, but in this latter the feast of Eliseus is given a solemn octave. Then, in 1584 the Carmelite liturgy was revised according to the wishes of the Council of Trent. In the breviary published the following year it is significant that while such prominent Saints as Berthold and Simon Stock were struck from the calendar, the feast of Elias for July 20 appears, with an octave right from the start. The following year Cardinal Baronius inserted the feast of Elias in the Roman martyrology. In 1609, because the Discalced Carmelites had relinquished the ancient Carmelite Rite for the Roman (1586), they were granted a proper supplement for the saints omitted in 1584. These feasts were restored to the Carmelite Rite in 1610 but only Elias and Eliseus had proper Offices, the same as are used at present. The other proper Offices were obtained in 1628.

The feast of St. Elias was gradually coming into its own. The observance was practically universal in the Order but before it could be officially imposed, all objections had to be met. In 1610 a decision of the Holy See settled the doubt whether or not a saint not formally canonized by the Pope could be honored in the breviary. Even though the answer was in the affirmative, the opposition seems to have persisted, for in 1627 a Carmelite theologian, Peter Thomas Saracenus, wrote a treatise

to answer those to whom the feasts of Elias and Eliseus "seemed novel and unheard of in the Roman Church." The chief objections he deals with are that the Prophets were Jews, that they lived before Christ, and that Elias was not even dead. In his defense Peter Thomas points out that the Church honors the Machabees and John the Baptist, that Elias resembled John (and vice versa), typified Christ, worked many miracles, founded an Order, was zealous for the Lord, and is destined to be the precursor of Christ at His second coming.[1] Furthermore, when Pope Paul V granted the feasts *in perpetuum* that was equivalent to canonization, bestowing the right on the saints to have an annual commemoration, be publicly invoked, and be honored with images, altars and churches.[2]

So the progress of the feast unfolds. In 1630 the granting of the feast was renewed. The decree relates that in the meeting of the Sacred Congregation the chief opponent to the renewal suddenly became very ill. When he later twice opened the Bible at random and struck references to Elias, he changed his attitude, grew well, attended the next meeting, voted in favor of the renewal, and ever after was very devoted to the Prophet. The General Chapter of 1645 declared that "The feast of our holy Patriarch, Elias, shall be solemnly celebrated in every convent of the Order." The Chapter of 1680, at the very time when the debate with the Bollandists was raging, made the vigil of Elias' feast a fast day, and requested the Holy See for permission to say a weekly votive Office of St. Elias, similar to that used by the Dominicans and Augustinians for their founders. To "preserve uniformity" the words *Pater Noster Elias* were ordered to be added to the Confiteor by all the provinces.

The eighteenth century opened auspiciously with the Chapter of 1722 ordering that Elias' feast be celebrated with all possible pomp, and the years which followed witnessed a series of rapid strides in the development of the feast. In 1728 a plenary indulgence was obtained for the day; in 1740 a monthly office was added. In 1767 the feast was declared available to any com-

[1] Mal. 4: 5, 6, though the Church has never pronounced on this text. The proper Preface for Elias, approved in 1919, contains this tradition.

[2] Because of the tradition that Elias will be martyred (Apoc. 11: 7), his liturgical color is red.

munity who would apply for it. The General Definitory in 1775 ordered a daily commemoration of Elias to be made after Lauds. The Chapter of 1889 named the feast of Elias as a general Communion day. A proper preface for the Mass, refused in 1840, was obtained in 1919. The preface for the Scapular Feast, approved at the same time, likewise has a reference to the Prophet which admirably expresses a fundamental tradition of the Order, "*. . . aeterne Deus: qui per nubem levem de mari ascendentem, immaculatam Virginem Mariam beato Eliae Prophetae mirabiliter praesignasti; eique cultum a filiis Prophetarum praestari voluisti . . .*"[3] The final note is that the octave for St. Elias (and that of the Scapular Feast) was allowed to remain in the Order's reformed calendar of 1930, whereas all other sanctoral octaves not observed by the Universal Church, even the very ancient one of St. Eliseus, were suppressed. The votive offices of Elias were likewise omitted, but the votive Mass remains. In this new calendar the feast of Eliseus, *Prophetae et Patris Nostri*, is ranked as a double major of the second class, while that of Elias, *Prophetae, Primi Ducis et Patris Nostri*, is, as was said above, a double major of the first class with a major octave.

This feast of St. Elias thus continues its silent mission. It is one of the gems of the Carmelite liturgy and a mine deeply veined with inspiration and devotion. The devout soul may read here the stirring history of the Prophet of Fire, a man singularly one-minded and marvelously free from the compromising religious spirit of his times, who by sheer zeal and energy aroused a nation to a consciousness of its religious duty. Here, too, is the beautiful prefigurement of the Holy Eucharist in the hearth-cake, by virtue of which Elias walked forty days and forty nights to Mount Horeb.

To Carmelites it is a solemn annual reminder that the *Ratio Ordinis nostri in eo ponenda est quod iuxta exemplum Patris nostri Eliae cum vita contemplativa tamquam fundamento et parte principaliori vitam activam coniungens, specialem erga B. V. Mariam nutriat devotionem. . . .*[4]

Secondly, the feast comes as a gentle hint to all those who need it that the Old Testament still forms, materially, about

[3] III Kings 18: 44.

[4] Const. 1930, art. 2.

three-fourths of the Bible and is still part of the Catholic heritage.

Thirdly, the feast of Elias and the " myth " it supposes is a rebuke to the hyper-critics, offspring of Modernism.

" Therefore, we repeat," concludes Saracenus, " it is proper that the feasts of St. Elias and St. Eliseus, founders and leaders of our Order, be lawfully cultivated and celebrated by the Carmelites, since the Roman Pontiff consents. In the meantime, let us fervently pray them to continue to help us, and for our peace and salvation beg God for assistance in the battle of this life till the anti-Christ is destroyed at the determined time by Elias and his victorious companions."

NORMAN G. WERLING, O.CARM.

Washington, D. C.

Ecclesiastical Library Table

RECENT THEOLOGY.

A series of articles by the Rev. M. Quinlan, S.J., on the history of the devotion of the Sacred Heart, appearing in recent issues of the *Irish Ecclesiastical Record*, furnishes valuable data on the development of the christological doctrines that form the basis of this devotion. Father Quinlan finds traces of the devotion even in the Old Testament, which makes occasional mention of " the heart of God ". As to the New Testament, he remarks that while the Evangelists and St. Paul do not propose the Heart of our Saviour as a symbol of love, they are full of the spirit of the devotion of the Sacred Heart. Three incidents described in the Gospel are especially adapted to express the love of Christ's Sacred Heart—the action of St. John in leaning on his Master's bosom at the Last Supper, the piercing of Christ's side by a soldier's lance, the command of our Lord to Thomas to put his hand into the place of the wound. In the works of the early Christian writers there are numerous allusions to Christ's Heart, but it is regarded as the symbol of wisdom rather than of love. The beginning of the devotion as it now exists is found in the ancient devotion to the wounds of our Saviour, particularly the wound in His side. Through this wound devout souls penetrated to Christ's Heart. The transition was indeed gradual; yet it seems to have been fairly common among the spiritual writers of the eleventh century to visualize the Heart of the God-Man as a symbol of love. Impetus to the devotion was given by the crusades, which vividly reminded Christians of Christ's earthly sufferings. In the twelfth century references to the devotion of the Sacred Heart appear in the writings of St. Anselm, St. Bernard, Abbot William of St. Thierry, Gilbert of Holland and Blessed Guerric d'Igny. To this same period belongs an inspiring hymn to the Sacred Heart, probably the work of Blessed Hermann Joseph (1150-1241). By this time the Heart was clearly and widely recognized as a symbol of love. The countries in which the devotion showed most development were England, France and Germany.

In the thirteenth century St. Gertrude and St. Mechtilde of the Cistercian convent of Helfta were ardently devoted to the Sacred Heart, and their writings still preserve their spirit.

Father Quinlan states that a contemporary mystic, St. Mechtilde of Magdeburg, was the first person favored by our Lord with a vision of His adorable Heart. This took place about the year 1250, and at the command of her Dominican confessor the visionary wrote a description of the event. A medieval treatise entitled " The Mystic Vine "—ascribed by some to St. Bernard, by others to St. Bonaventure—is of great importance because it expounds all the essential notes of the devotion. In the course of the thirteenth century other writers propagated the veneration of the Sacred Heart, such as Sister Hadewijk, a Beguine of Flanders, and Peter of Blois.

Father Quinlan's articles are a timely reminder that in writing or preaching on the devotion of the Sacred Heart priests should not give the impression that it appeared in the Church for the first time only in the seventeenth century.

As another volume in his series *Theologia Biblica,* Father Ceuppens O.P., has published the tract *De Incarnatione* (Rome, Angelico, 1940). The author's primary objective is to discuss thoroughly and exactly the probative value of the various scriptural arguments commonly adduced in theological manuals. The work serves as a reliable guide to the theologian in his task of demonstrating the teachings of the Church and theological deductions, though at times Father Ceuppens rejects the use of texts which dogmaticians frequently employ. Thus, in the present volume, he asserts that the scriptural arguments usually proposed to prove that Christ in His human intellect during His mortal life enjoyed the beatific vision could be interpreted as referring to His divine knowledge. As is evident, a doctrine of this nature, which has received an authoritative approval of the Church, is not in itself weakened because its scriptural basis is doubted, since the living tradition of the Church furnishes sufficient guarantee of its truth.

Writing on " The Centre of Christian Worship " in the *Clergy Review* for February, Dom Aelred Graham, O.S.B., suggests that devotion to our Lord be joined with the adoration of the Holy Trinity. " To view our Lord simply as God-made-Man, or to look upon Him as, of Himself, the all-embracing object of man's religious aspirations, is to neglect the New Testament evidence and to impoverish the revelation committed to the Church. There is nothing in the gospels themselves which justi-

fies us in calling the religion which Jesus embodied 'christocentric' in any exclusive meaning of that word. He came to teach mankind to do the will of the Father, to worship God in spirit and in truth. If He drew men to Himself, it was that they might be the more closely united to God. His message was theocentric, a more intense fixing of the thoughts and desires of His contemporaries upon the One they imagined themselves always to have known: the God of Abraham, Isaac and Jacob . . . Catholic Christianity is thus theocentric rather than christocentric. Although from earliest years our thoughts are absorbed in the humanity of Christ, and we learn to worship Him in daily religious practice—during Mass, in our visits to the Blessed Sacrament, at Benediction—the Church would lead us to a deeper insight into the ideas and imagery in which its faith first finds expression; to the Word who in the beginning was with God, a mystery which flesh and blood could not reveal, but only the Father who is in heaven. Our thoughts of God awakened by Jesus are led with and through Him to the Father and the Holy Spirit".

The subject of our Lady's universal mediatorship, so extensively discussed by theologians in recent years, is the theme of the Rev. Sylvester O'Brien, O.F.M., writing in the *Irish Ecclesiastical Record* for March and April. He develops the view, recently proposed by Canon Lebon in the *Ephemerides Theologicae Lovanienses* (ECCLESIASTICAL REVIEW, Library Table, Aug., 1940, p. 192), according to which the Blessed Virgin was enabled to merit for mankind by her divine maternity. By virtue of her official position as Mother of the Redeemer she collaborated with her Son in satisfying for men's sins and in procuring graces for them—and that, *de condigno*. The act by which she precisely gave her official co-operation was the offering of her Son to death on Calvary through the free renunciation of her maternal rights over Him, so that He might become the victim for man's salvation. "On Calvary there were neither two victims nor two sacrifices, nor two redemptive merits, but a single sacrifice of one and the same victim, over whom two persons exercised rights that they freely renounced, thus being associated in the acquisition of a merit, which belongs to each of them respectively, after its fashion. Now, the merit of the Cross is incontestably a merit *de condigno*. If, therefore,

in consequence of the function appointed to her in the divine plan, Mary is officially associated in the acquisition of this single and unique merit—in the act which acquired this merit—can we escape the inference that it is by a merit, or if you will, by a co-merit *de condigno* that she is associated with, and co-operates in, the work of the redemption of all men? "

Father O'Brien's view encounters the objection that, according to the principles accepted by St. Thomas and the great majority of theologians, only Christ could merit *de condigno* for others. He answers that the Angelic Doctor was concerned only with the ordinary human being, and does not seem to have envisaged the altogether singular position of Mary in the matter of mediation. The fact that papal pronouncements treating of Mary's part in the redemption speak only of merit *de congruo* also offers some difficulty, but to this Father O'Brien replies that the Popes in making this statement were dealing with Mary's personal activities in behalf of mankind, not with her official collaboration in man's salvation by virtue of the coredemptive function to which she was called by the Holy Trinity.

An important point pertinent to Mariology is brought out by Father O'Brien, when he says: " It may be freely admitted that the theology of the mediation of Mary is as yet far from complete or perfected. It is, in fact, very much in the process of elaboration at the moment, and only by slow degrees are new chapters being added to it . . . It is not, of course, today nor yesterday that theology has begun to acknowledge the pre-eminence of our Lady in virtue of the divine maternity. But one fact may be noted as perhaps the greatest net result of the intensified studies of Mariologists of all shades of opinions for the past twenty years. There has been emphasized and brought into ever bolder and clearer relief the absolutely singular character of the role that Mary played and continues to play in the economy of the Redemption ".

Writing on " Das Alter der Firmlinge " in *Theologisch-Praktische Quartalschrift*, 1940 IV, the Rev. Karl Sudbrack, S.J., pleads for the administration of the sacrament of Confirmation to children as soon as they reach the age of reason. He points out that Church law recommends that boys and girls be confirmed at about the age of seven, and presents the intrinsic reason for this ruling based on the special need of this sacrament when

children are coming to that period in life when they must first encounter temptations to grave sin. Father Sudbrack asserts that the custom of deferring Confirmation to the twelfth or fourteenth year is of comparatively recent origin, and though it received the approbation of some particular councils in the nineteenth century, it was deprecated by Pope Leo XIII in his letter " Abrogata ", written in 1897 to the Bishop of Marseilles.

The same periodical, 1940 II, contains an article by the Rev. B. van Acken, S.J., discussing the question whether or not there is a divine law prescribing the reception of holy communion when one is in danger of death. The author favors the affirmative opinion, basing his view mainly on conciliar degrees and on consistent ecclesiastical practice, which afford indubitable evidence of the Church's great solicitude that all her members be strengthened with the viaticum before their departure from this life. To this can be added the well-nigh unanimous consent of theologians, especially in modern times. In his concluding paragraph Father van Acken makes the following practical comments: " If the Church is convinced that there is a divine command prescribing the reception of holy communion as viaticum, why is nothing said about it in the catechism? The answer is that from her experience of 2000 years the Church knows full well that the reception of the sacraments is primarily a matter of intelligent and zealous priestly activity; hence the Church is constantly admonishing her priests, the dispensers of the holy mysteries, that they have the grave duty to give the holy viaticum to the faithful in danger of death. In Cardinal Gasparri's catechism for adults question 410 reads: ' Besides the obligation of the Easter duty is there any other obligation of receiving holy communion? '. And the answer is: ' There is such an obligation in every danger of death, whatever may be its cause '. One might say: ' Very probably there is a *divine* command to receive the viaticum in danger of death '. Certainly there is an *ecclesiastical* precept to this effect; and it would be desirable to have this law of the Church mentioned in the catechism. For if the faithful were more thoroughly instructed in this matter, the number of those who die without receiving the viaticum would not be so great ".[1]

[1] It is of interest in this connection to note that the recent revision of the Baltimore Catechism speaks of the obligation of receiving holy communion in danger of death.

In the *Eastern Churches Quarterly* for October, 1940, the Rev. J. Gill, S.J., of the Oriental Institute in Rome writes on "The Orthodox Church of Greece and Anglican Orders"—a timely article in view of the efforts of some members of the Anglican Church to secure the recognition of the validity of their Orders from the Oriental non-Catholic communions. Indeed, such recognition has been accorded by four autocephalous Eastern churches. Father Gill's paper is mainly a commentary on a series of articles published by the members of the theological faculty of the University of Athens, to whom the Holy Synod of the Orthodox Church of Greece referred the question of Anglican Orders. The important point to be ever kept in mind in this discussion is that according to the Orthodox doctrine of "economy" the Church is empowered to validate the Orders of those who enter the Orthodox Church, when these Orders were conferred invalidly. As is evident, in view of such a doctrine, the recognition of the priesthood of an Anglican cleric who affiliates himself with the Orthodox Church is of little argumentative value, since it abstracts entirely from the question of the validity of his Orders as conferred in Anglicanism. It is merely a kind of sanation, effected by the supreme power of the Church.

One of the most difficult passages of Holy Writ is the saying of our Lord recorded by St. Matthew: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matthew, XIX, 9). The clause which apparently permits divorce and remarriage in the case of marital infidelity has been the subject of much discussion on the part of exegetes and theologians. According to the more common Catholic interpretation, our Lord merely stated that a man may put away his wife if she has been proved guilty of adultery, but did not say that in such a case the man may marry again. All admit however that the text as it stands is not easy to explain. As Father Joyce puts it: "If these words occurred out of their context, they would more easily be understood as containing a permission to marry again, when a wife has been put away on the score of adultery" (*Christian Marriage*, p. 283).

Another solution has been proposed by Fathers Robert Dyson, S.J., and Bernard Leeming, S.J., in the *Clergy Review* for April.

They believe that the word now translated "fornication"—πορνεία [2]—really signifies "incest", so that our Lord's statement can be paraphrased thus: "A man who puts away his wife and marries again is guilty of adultery, unless they were related within the forbidden degrees of kinship, in which case the marriage was invalid, and he is free to marry again". In confirmation of this interpretation the authors cite the text in the *Acts of the Apostles* in which πορνεία is mentioned as one of the things forbidden to the Gentile converts (*Acts*, XV, 20). If this prohibition is referred merely to the sin of impurity, already forbidden by the natural law, we are faced with the question: "Why should this be made the object of a positive act of legislation?". If, however, πορνεία is translated "incest"—the attempt to contract marriage with a near relative in opposition to the Mosaic legislation—this clause is quite in harmony with the other portions of the conciliar decree, taking over certain features of the Jewish law. Furthermore, St. Paul in the First Epistle to the Corinthians, V, 1, uses πορνεία, when he is referring to the sin of incest. Moreover, the fact that St. Matthew alone of the synoptics incorporates an exception in our Saviour's pronouncement on the indissolubility of marriage is quite easily explained in this view. For since St. Matthew wrote for the Jews, familiar with the Mosaic prohibition of marriage to near relatives, he knew that they would understand the exception; whereas St. Mark and St. Luke, writing for Gentiles, who would not perceive its significance, would naturally omit it, since it does not change the substantial absoluteness of Christ's prohibition of divorce.

An interesting change of attitude toward the evolutionary hypothesis is found in the latest edition of *De Deo Creante et Elevante* by Father Boyer, S.J. (Rome, Gregorianum, 1940). In previous editions the author had passed a severe judgment on the theory that man's body evolved from some lower form of life; but in this most recent revision he asserts that, while it would be temerarious to deny a special activity of God in the formation of the first human body, yet in the explanation of this activity the possibility of some instrumental participation by a lower animal is not to be rejected entirely, at least pending the judgment of the Church.

[2] "Immorality" according to the revised American version.

One of the most extensively quoted theological sources in the past half-century is the *Didaché* or *Doctrina Duodecim Apostolorum*, discovered after a lapse of seven centuries in 1873 by Philotheos Bryennios. The most vital question in connection with this treatise centres about the date of its composition. For a time scholars assigned it to the end of the first century; more recently there has been a tendency to regard it as a work of later origin. In *The Riddle of the Didaché*, published about three years ago, the Anglican scholar, F. E. Vokes, places the composition between the years 155 and 250 (ECCLESIASTICAL REVIEW, Library Table, Feb. 1939, p. 175). Dom Connolly, O.S.B., of Downside Abbey also favors this view, and believes that the author of the *Didaché* was intent on propagating Montanism and accordingly built up a picture of the Church in more primitive times so as to ascribe to this period the practices of his sect.

However, in the *Irish Ecclesiastical Record* for January the Rev. William J. Philbin defends at length the earlier date, and essays to answer the arguments of the other side. To the assertion that the *Didaché* gives evidence of dependence on the *Epistle of Barnabas* he proposes the possibility of a common source from which both drew material. One passage of the *Didaché* bears a striking resemblance to a portion of the *Pastor Hermae* (which dates from about the middle of the second century), but there is good reason to believe that this is an interpolation in the former work, since in some patristic writings we find quotations from the *Didaché*, representing earlier versions, in which the passage in question does not appear. Father Philbin denies that the *Didaché* gives intrinsic evidence of Montanism—which arose only toward the end of the second century—and argues that the conditions visualized in the work rather point to an earlier date and to an orthodox source. Surely, he contends, if the purpose of the author had been to propagate Montanism, he would have incorporated some distinctively Montanistic doctrines, such as the revelation of the Holy Ghost superseding that of Christ, or the Millennium. From all this Father Philbin concludes that there seems to be no sufficient reason to abandon the theory that the *Didaché* was written toward the end of the first century or the beginning of the second.

FRANCIS J. CONNELL, C.SS.R.

Catholic University of America.

Book Reviews

THIS WAY HAPPINESS. Ethics: The Science of the Good Life. By C. P. Bruehl, Ph.D. The Bruce Publishing Co., Milwaukee, Wis. 1941. Pp. xiv + 241.

The study of ethics should be inspirational as well as instructive. Such a study, therefore, must be founded on a generous knowledge of the workings of the human will. Unless ethics is implemented with a sound psychology, it cannot avoid becoming at best a sterile investigation, and at worst a process in alienating the student from moral ideals. Many of our texts rely too optimistically on the naked appeal of the good. Dr. Bruehl presents a textbook in ethics which actually excites enthusiasm for the good. This, aside from many other excellent qualities, should win it a welcome from teachers, students, parents, and the general reader desiring a wholesome, intelligent knowledge of the sure way to happiness.

The plan of the book follows the usual division into general and special ethics. At first sight one would think the treatment unusually brief. General ethics is covered in 156 pages; special ethics receives 67 pages. Yet, for its purpose, the book is remarkably adequate in its treatment and never trivial. As a matter of fact, it seems that from the standpoint of technique, conciseness is one of its outstanding qualities. It eschews the controversial, and allows for supplementary notes of the teacher. The examples cited are pointed and not distracting. Some may regret the absence of exercises and problems, but this would be out of place in a book not addressed exclusively to students. What it has lost in such sacrificing, it has certainly gained in lucidity and appearance. Most books in ethics discourage as much by their bulk as any other defect; here is one that does not challenge human endurance by its size.

Like much else of Dr. Bruehl's writing, *This Way Happiness* reveals a wide sympathy for non-Catholic authors. Some, we think, are not distinguished enough to merit quoting. But even they lend the weight of unprejudiced authority to the validity of Catholic thought. This is valuable, not only in fostering a better spirit among those outside the faith, but also in revealing to the student mind the impartiality of truth itself. We might remark in this regard that frequently the manner of introducing the quotation is awkward.

The style of the book is direct; the definitions are thoughtful and epigrammatically brief. There is a simple savour to the language, seasoned with psychological terminology giving dignity to the sentence without obscuring the thought.

All told the book, as an introduction to the general reader and as a textbook for colleges, should enjoy wide popularity.

FROM THE STONE AGE TO CHRISTIANITY. Monotheism and the Historical Process. By William F. Albright. The Johns Hopkins Press, Baltimore. 1940. Pp. xi + 363.

The purpose of the book is " to show how man's idea of God developed from prehistoric antiquity to the time of Christ, and to place this development in its historical context." The actual description of the development is prefaced by two chapters that are of prime importance for its correct understanding. In the first Prof. Albright sketches the great advances in our knowledge of Near-Eastern history during the past century, made possible by the discovery of innumerable written and unwritten documents, discusses methods in the interpretation of these documents, devotes several very valuable pages to a consideration of Oriental oral tradition, and points out several facts that must be borne in mind when evaluating written documents. In the second he outlines the various philosophical and sociological influences that have left their mark on historical writing, and espouses a philosophy of history which he calls organismic—a philosophy of history that recognizes " an Intelligence and a Will " expressed in history.

Entering into his theme, the author describes the cultural and religious evolution of the Near East from the earliest ages to about 1600 B. C., with special stress on the unfolding of religious phenomena. As is rightly claimed, " this chapter contains the most up-to-date account of the present state of our knowledge of prehistory and of the ancient Near East " (p. viii). After tracing the political, cultural, religious, geographical, and ethnic background of Israelite origins from 1600 to 1200 B. C., Prof. Albright attacks the problem of Hebrew monotheism, which he finds to have been early and original. The prophets are to be looked on as reformers who recalled Israel to the worship of the one true God, not as revolutionaries who founded Hebrew monotheism. In the final chapter the historical position of Jesus is stated. Here, too, the author carefully presents the historical background—the diffusion of Hellenic culture, Judaism in the Hellenistic age, non-Hellenic currents in Hellenistic Judaism. The notes offer an extensive up-to-date bibliography. The book is furnished with an excellent index.

Prof. Albright's work is one of the really significant books of 1940 on biblical studies. It contains an incredible amount of the latest information, only too inadequately suggested in the above summary, on the archaeology of the ancient Near East, on Semitic linguistics and philology, on work done both on the Old and New Testaments—

certainly a tribute to the author's wide learning. The subject-matter is treated with honesty and reverence. It is true that there will be disagreement with many views expressed by the author e. g. the Patriarchal idea of God, Is. 53, etc., but in the main the book is very sound and a credit to American scholarship. No one interested in biblical studies can afford to ignore it.

CRADLE DAYS OF ST. MARY'S AT NATCHEZ. By Most Reverend R. O. Gerow, D.D. Hope Haven Press, P. O. Box 988, New Orleans, La. 1941. Pp. xiii + 302.

SAINT JOSEPH'S PARISH CENTENNIAL. By Very Reverend Romuald Reiter. St. Joseph's Rectory, Utica, N. Y. 1941. Pp. 40.

A history of a parish is a difficult thing to do. It is so easy for it to become a mere chronology of pastors and assistants, of buildings and rebuildings, of sacraments administered and societies inaugurated, plus a list of prominent parishioners. If, on the other hand, these items are neglected the people of the parish, for whom the book is primarily intended, will be disappointed. Some years ago, Monsignor Guilday of the Catholic University wrote out some fundamental rules for the compiling of parish histories, but even today parish priest-historians find it difficult to follow out his suggestions.

Parish histories, however, are so valuable for the church historian of the future that we welcome them in spite of deficiencies. Accuracy rather than style is the important consideration, but the writer should have sufficient training to differentiate between what is important and what is trivial. The two parish histories under consideration are excellent examples of parochial histories.

Father Reiter's volume was written primarily for the parishioners and friends of St. Joseph's Parish. It is one of the nicest pieces of the printer's art that we have seen in parish histories. Large quarto, bound in art boards, 31 plates and a number of line cuts accompany the text which is printed on an excellent paper. Besides pictures of the parochial buildings and furnishings, these plates show nearly all the pastors who labored at St. Joseph's. The parish history is written in "sketch" form, and unfortunately little of the early days of the parish is recounted. It is a Centennial souvenir much better than the average.

In writing the history of St. Mary's, the Bishop of Natchez tells of the beginnings of his diocese. Natchez was founded by the French in 1717; claimed by England in 1764; seized by Spain in 1781; taken over by the United States on 30 March, 1798. Only an outline of these

early days is given by the author who begins his detailed writing in Chapter III with the erection of the Diocesan See at Natchez in 1837.

The volume contains some admirable original research, and gives quite a deal of hitherto unpublished material. Sources are indicated in footnotes, and it will be a great satisfaction for future historians that His Excellency, while gathering the material for this volume, collected and catalogued the diocesan archives and enriched it with photostat copies of pertinent letters and documents from other sources.

Possibly the most interesting pages are those that deal with the Civil War period, especially the almost complete documentary account of Bishop Elder's controversy with the Federal commanders and his detention for refusing to order a prayer to be said in his churches for the civil authorities. About ten pages are devoted to "Colored Catholics at Natchez". In 1893 a meeting was held to decide if the Colored Catholics preferred a separate church. Only 20 attended the meeting; 11 voted for and 8 against a separate parish. It was then decided to appoint a committee to get signatures for and against the separate parish, and Bishop Heslin decided that if in a month the Colored Catholics continued divided he would suspend the separate parish. Unfortunately, there is no record of the result of the canvass. Such a record would be very helpful in these days when the same question is causing considerable concern in many quarters.

The two volumes should be an incentive to other pastors to consider the advisability of spending time, effort and a little money in writing the history of their own parishes before it is too late to preserve authentic information.

CHRISTOPHER COLUMBUS. By Daniel Sargent. The Bruce Publishing Co., Milwaukee, Wis. 1941. Pp. ix + 214.

The life-story of Columbus has been written so many times that the announcement of another book on the subject usually attracts little notice. But Daniel Sargent's *Christopher Columbus* is actually a biography with breadth. He goes well beyond the bothersome confines of biographical detail and includes a vast scope of circumstances, previous to and current with the age of Columbus. These are all made to lead to the great voyages of discovery which firmly establish the place of Columbus in history.

Sargent's mind in this work is really versatile. He presents great panoramas of ships and harbors and peoples. He paints lifelike portraits of heroes and rulers and plain persons. He builds suitable ships and then conducts the reader along the trade routes of those days. He describes the "crusades" of exploration along the African coast, and all the time the reader himself is unconsciously weaving out of these strands the story of Columbus.

The work is intended for the general reader, not specifically for the student of history, and justly deserves a wide circulation. Even the trained historian however, will be well pleased by the index which adds to the great value established by the readableness of Sargent's *Christopher Columbus*.

Book Notes

Monsignor Hugh T. Henry is the dean of American writers on preaching. Few are able to approximate his scholarship, knowledge, and felicity of expression. His experience in Philadelphia and at the Catholic University gave him a practical understanding that makes his observations outstanding, and enables him to help others strive for high preaching ideals.

Preaching, his latest volume, is instructive and stimulating. Realizing that many parish priests can devote little consecutive time to reading, Monsignor Henry has prepared his chapters so that they can be read in from five to fifteen minutes. "Helpfully read, it is hoped," says the author; and if they are read with any attention, the hope will certainly be realized. The forty-eight chapters are divided into six parts: Preaching, Preparing to Preach, Composition, Delivery, Special Topics and Public Oratory.

Monsignor Henry's advice will be helpful to the preacher, young or experienced, in instructing, inspiring and guiding his hearers. The book is worthy of commendation. (Joseph F. Wagner, Inc., New York City. Pp. vi + 282.)

John A. Fitzgerald and Lawrence A. Frank have compiled *A List of 5,000 Catholics Authors*, alphabetically arranged, as a reference book for libraries, and as a check list for compiling Catholic catalogues of public libraries. With the aid of the *List*, the cards in any public library may be checked and a catalogue of Catholic authors and their works in that library compiled in a short time. The *List* gives the names of authors only; it is not a bibliography. The *List* seems to be rather complete and up to date. Authors of musical compositions are included in the list. (Continental Press, Ilion, N. Y. 1941. Pp. 101.)

Father Bouscaren's *Canon Law Digest* is the "Vade Mecum" of the American Canon Law student, diocesan official, and the parish priest who wants to keep abreast of the Church's legislation. The 1941 Supplement is the third supplement to appear since the *Digest* was published in 1934.

Documents up to 10 February of this year are given, including the indult of the Sacred Congregation of Rites, 16 October, 1940, permitting a funeral Mass *praesente cadavere* on Feast Days in the United States.

Father Bouscaren's careful and painstaking work is so well and favorably known that it is only necessary to mention that the new supplement is now available. Hundreds of priests have been awaiting its appearance. (The Bruce Publishing Co., Milwaukee, Wis. 1941. Pp. iv + 218. Price, $2.25.)

Legal Realism and Justice, by Edwin N. Garlan, presents the philosophy of law in the framework of Professor John Dewey's philosophical system. He treats the problematic and the indeterminate in justice, legal justice, philosophic justice and the unity of justice.

Dr. Dewey's philosophy has dominated education, but there is no reason to believe that he will have the same influence in law although realism is coming to mean utilitarianism. If recent decisions had not shown even the layman that how one interprets the law depends entirely upon his philosophical convictions, Dr. Garlan's volume would have been valuable for indicating this. The book is

helpful in showing the current trend in American legal philosophy. Catholic educators and lawyers will read it to get a clear account of legal realism. (Columbia University Press, New York City. 1941. Pp. xiii + 161.)

The latest of Bishop Tihamer Toth's sermons to be translated is *The Christian Family*. Seventeen chapters cover the subject of marriage rather thoroughly. Preparations for marriage, impediments, qualities of a good life partner, monogamy, indissolubility, divorce, birth control, the fruits of marriage and Catholic marriage are among the subjects treated.

Bishop Toth treats the subject with his usual vigor and sympathetic understanding. Those who have admired the other volumes on Faith, the Divine Attributes, the Church, Life Everlasting, the Great Teacher, the Redeemer and the Resurrection will be grateful for the *The Christian Family*. The translation is by V. G. Agotai, edited by Father Newton Thompson. (B. Herder Book Co., St. Louis, Mo. Pp. 211.)

The direction of nuns is no easy matter for the priest assigned to such a charge, and he is glad to avail himself of any literature on the subject. "*Fear Not, Little Flock*" by Father George Zimpfer is a series of ten readings for religious, but priests will find it helpful in preparing conferences. Spirituality, Mental Quiet, Renunciation, Higher Poverty, Mortification, Discouragement, Loneliness, Charity, and Meditation are the chapter headings.

The courage required of the nun, Father Zimpfer declares, is a far deeper, quieter thing than the quality the world usually praises. There will be few thrills for her, few chances to do extraordinary things, very little of that satisfaction that comes with tangible rewards. Her courage must rest on faith, and her faith must be supported by courage. She must develop a courage to live graciously a life without sparkle, or what is even better, to create within herself a warmth and glow that will charge with interest even the uneventful commonplaces of her day. The book should be helpful in developing this courage. It is a worth-while book in a field that has had few worth-while recent contributions. (The Bruce Publishing Co., Milwaukee, Wis. Pp. xi + 259.)

The 1941 Directory Number of *Hospital Progress*, the official journal of the Catholic Hospital Association of the United States and Canada presents complete information regarding Catholic hospitals, nursing schools and allied agencies. Besides listing Catholic schools of nursing, hospital affiliation, and hospitals, the Directory offers interesting data on religious orders and organizations engaged in hospital work and a chronological development of Catholic hospitals. It is a reference book that all connected with hospital work in an executive capacity will want to have handy. (Bruce Publishing Co., Milwaukee, Wis. Pp. 137. Price, 40c.)

A beautifully conceived and executed pamphlet is *Honey From The Rock* by Larry E. Wallace, with designs by M. L. Wallace. (The Catechetical Guild, St. Paul, Minn. Pp. 31.) Twenty-three symbols are illustrated and an explanation given under each, and there are four pages of notes. Mr. Wallace writes, "Strangely enough, the early Christian artists in the catacombs avoided all allusions to sorrow, suffering or tragedy. Their subjects in symbolism were invariably on a joyful or glorious plane, to the extent that one might believe that persecution was devoid of victims. Only pastoral scenes, fruits, flowers, lambs and doves, suggestive of innocence and peace adorned their refuge. Although this simplicity ceased when the persecution ended, the trend among the moderns today is back to the uncluttered, less ornate executions of symbolism which tell a concise story and are nonetheless beautiful for it." The pamphlet will be helpful to catechetical teachers and those interested in church decoration, as well as ordinary readers.

The Reverend Bernard Sause, O.S.B., Ph.D. has published two booklets of discussion club outlines which pastors will find a real aid in their Confraternity of Christian Doctrine work.

The Dignity of the Parishioner takes its title from the first Discussion. Others are Baptism, Confirmation, the Mass and Sacred Worship, Preaching, Church Support, Benediction of the Most Blessed Sacrament, Spiritual relationship to the Pope, Bishop and Pastor, Holy Orders and Matrimony, Penance and the Last Sacraments. *Parish Apostles for Converts* dis-

cusses the attitude toward the non-Catholic, the existence of God, sin and its consequences, the Redemption, the one true Church, Baptism, Penance, Matrimony, our Blessed Mother, the veneration of saints, the Church and the Bible, the authority of the Pope, Purgatory, the "intolerance" and "backwardness" of the Church.

After the main points of each discussion, "aids" are printed to help the layman to speak intelligently with non-Catholics on the questions treated. The author feels that the ready-made answer to stock difficulties does not draw souls to God, and that a rounded out reflection on the Church is necessary. The Catholic "wants the proper setting into which reasoned answers will fall. He needs an outline for discussion on the positive side of religion with Catholics and non-Catholics which will enable him to profit by their experience and, in turn, to help his fellow men". To meet this need is the object of the author. (St. Benedict's College, Atchison, Kansas. Pp. vii + 105 and ix + 112.)

The National Council of Catholic Men have published under the title *War and Guilt*, the nineteen addresses delivered by Monsignor Fulton Sheen of the Catholic University from 15 December, 1940 to 13 April, 1941. The sermons give a masterly presentation of the Church's teaching on war. The sermon, "War as a Judgment of God" has particular excellence.

Monsignor Sheen is one of the few orators who has had the courage to call attention to the secret treaty of London, signed 26 April, 1915, by which Great Britain, France and Russia agreed to support opposition to any proposal in the direction of introducing a representative of the Holy See in any peace negotiations or regulations for the settlement of questions raised by the war, and to the sad results of that exclusion.

Priests will want this able presentation for their own library, and at least an additional copy for their discussion club book shelves. (Washington, D. C. Pp. 180. Price 60c. [quantity rates].)

Books Received

SAINT THOMAS AQUINAS ON THE EUCHARIST. By the Reverend W. B. Monahan, M.A., B.D. The Newman Book Shop, Westminster, Maryland. 1941. Pp. 166. Price, $2.50.

THE IDEAL MARRIAGE. How Achieve It? By the Reverend John A. O'Brien, Ph.D., LL.D. The Paulist Press, New York City. 1941. Pp. 16. Price, 5c.

DEAL HONESTLY AND JUSTLY. The Seventh and Tenth Commandments. With Discussion Club Outline. By the Reverend Gerald C. Treacy, S.J. The Paulist Press, New York City. 1941. Pp. 31. Price, 5c.

DON BOSCO CENTENNIAL. 1841-1941. The Provincial's Office, 148 Main Street, New Rochelle, New York. 1941. Pp. 196.

LEO XIII AND THE SOCIAL MOVEMENT. The Background to Rerum Novarum. By the Reverend Lewis Watt, S.J. Pp. 18. *Nazi Rule in Poland.* By G. M. Godden. Pp. 20. *O. K. and Other Stories.* By the Reverend Bernard Basset, S.J. Pp. 20. *Czechoslovak Catholics.* Pravda Vitezi. Pp. 23. The Catholic Truth Society, 38-40 Eccleston Square, London, England. 1914. Price, two-pence each.

LET'S BE FAIR. Learn about Catholics from their Teachers, not their Enemies. By the Reverend Nicholas Cl. Schneiders, C.P. Pp. 29. *God and the Professors.* By Mortimer J. Adler, Ph.D. Pp. 35. *A Soul Shrine for Mary.* By Libby Rudolf. Pp. 29. *The Road to Peace.* By the Most Reverend Francis J. Spellman, Archbishop of New York. Pp. 13. Our Sunday Visitor Press, Huntington, Indiana. 1941. Price, 5c. each.

FAVORITE TEXTS FROM THE CONFESSIONS OF SAINT AUGUSTINE. By the Reverend James M. Gillis, C.S.P. Pp. 49. *Crucial Questions.* By the Reverend James M. Gillis, C.S.P. Pp. 50. Our Sunday Visitor Press, Huntington, Indiana. 1941. Price, 15c. each.

WAR AND GUILT. By the Right Reverend Monsignor Fulton J. Sheen. Nineteen addresses delivered in the nationwide Catholic Hour, on Sundays from December 15, 1940 to April 13, 1941. Our Sunday Vistor Press, Huntington, Indiana. 1941. Pp. 180. Price, $0.60 (quantity rates).

THE MYSTERY OF KONNERSREUTH. Facts, Personal Experiences, Critical Remarks. By the Reverend F. Thomas, C.M.F., Ph.D. Published by the Author, 4553 Brooklyn Avenue, Los Angeles, California. 1941. Pp. 136. Price, cloth, $1.00; paper, $0.50.

THE NEW TESTAMENT IN BASIC ENGLISH. (In a Vocabulary of less than 1000 Words.) A New Translation prepared by S. H. Hooke, Edwin Smith, I. A. Richards, W. R. Matthews, E. W. Barnes, Martin Linton-Smith, and other leading Bible Scholars. E. P. Dutton & Co., Inc., New York City. 1941. Pp. vii-+ 548. Price, $2.00.

STUDIA PAULINA. Disseruit Fr. Iacobus-M. Voste, O.P. S. Theol. Mag. et S. Script. Doctor Professor Exegeseos Novi Tsetamenti. Libreria del "Collegio Angelico", Romae, Italiae. 1941. Pp. 249. Prezzo, L.It. 20.

THE HISTORY OF SAINT THOMAS PARISH, ANN ARBOR. By the Reverend Louis William Doll. With a Chapter on Athletics by Edward F. Engle. Saint Thomas Church, Ann Arbor, Michigan. 1941. Pp. vi + 291. Price, $2.50.

HOSPITAL PROGRESS. The Official Journal of the Catholic Hospital Association of the United States and Canada. 1941 Directory Number. Pp. 205.

AN INTRODUCTORY MANUAL IN PSYCHOLOGY. By the Reverend Joseph J. Ayd, S.J. Fordham University Press, New York City. 1941. Pp. x + 161. Price, $1.50.

YOUTH IN A CATHOLIC PARISH. A DISSERTATION. By Brother Augustine McCaffrey, F.S.C., A.M. The Catholic University of America Press, Washington, D. C. 1941. Pp. xxviii + 310.

GO WEST, YOUNG LADY. By Inez Specking. Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 181. Price, $1.25.

FEAR NOT, LITTLE FLOCK. By the Reverend George Zimpfer. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xi + 259. Price, $2.75.

A CATECHISM OF CHRISTIAN DOCTRINE. Revised Edition of the Baltimore Catechism. No. 2. St. Anthony Guild Press, Paterson, N. J. 1941. Pp. 114.

THE EIGHTEENTH CENTURY BACKGROUND. Studies on the Idea of Nature in the Thought of the Period. By Basil Willey. Columbia University Press, New York City. 1941. Pp. viii + 302. Price, $3.25.

TEMPORAL SEQUENCE AND THE MARGINAL CULTURES. No. 10 of The Catholic University Anthropological Series. By John M. Cooper, Catholic University of America Press, Washington, D. C. 1941. Pp. 69. Price, 75c.

ECTOPIC GESTATION. By Elmer A. Schlueter, M.D. and Rt. Rev. Msgr. James W. O'Brien, S.T.D. Institutum Divi Thomae Press, Cincinnati, Ohio. 1941. Pp. 25. Price, 10c.

THE CANON LAW DIGEST, Supplement, 1941. By Rev. T. L. Bouscaren, S.J. The Bruce Publishing Co., Milwaukee, Wis. 1941. Pp. iv + 218. Price, $2.25.

PARISH APOSTLES FOR CONVERTS. By Rev. Bernard A. Sause, O.S.B. St. Benedict's College, Atchison, Kansas. 1941. Pp. ix + 112.